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ROYAL ASIATIC SOCIETY.

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JOURNAL.

No. 2.—*From May* 1846 *to Feb.* 1847.

Address of the Hon. Mr. Justice Stark, at a general meeting of the society, 4th May, 1846.

In my former address, when explaining the nature and objects of the present Society, I stated that the design of the Society is to institute and promote enquiries into the history, religion, literature, arts and social condition of the present and former inhabitants of this island, with its geology and mineralogy, its climate and meteorology, its botany and zoology. On this occasion of our meeting together, I am naturally led to take a retrospect of the proceedings of the Society, and to mark its progress in accomplishing the objects which it has in view, with such observations and suggestions as may occur.

The Society had its commencement in the meeting of 7th February last year. On the 28th of that month, office bearers were appointed; and on 1st May the first General Meeting of the Society was held. The Society has therefore been but little more than 12 months in existence; yet there are already upwards of 30 members on the Roll of the Society—a Library and Museum have been begun—and the correspondence which took place in pursuance of one of our earliest resolutions has been crowned by the incorporation of the Society with the Royal Asiatic Society—of which the *Asiatic Society of Ceylon* is now a Branch. Thus, in the short period which has elapsed since its commencement, the Society has become completely established, its constitution has been determined, and a foundation laid for its future eminence and usefulness. It remains for the members to maintain and improve the advantageous

position which has been gained, by a cordial union among themselves, sacrificing all mere personal feelings and interests to the general welfare of the Society, and continually desiring that it should yield the greatest amount of benefit to the cause of literature and the arts of which it is capable. What indeed is to be feared is, the entrance into the Society of what may be called the *village politics,* the little party spirit of the place, and the train of evils which party spirit engenders. The miserable fate of former literary and scientific bodies in the Island, as well as the present condition of our ordinary intercourse in social life—these show the character of the danger to which we are exposed, and should put every one on his guard. What the old King of Numidia said to his sons Abherbal and Hiempsal, and his adopted son Jugurtha, when leaving to them his new formed kingdom, now about 2000 years ago, is still in substance true;—Non exercitus, neque thesauri præsidia regni sunt, verum amici, quos neque armis cogere, neque auro parare queas: officio et fide pariuntur. Quis autem amicior, quam frater fratri? aut quem alienum fidum invenies, si tuis hostis fueris? Equidem ego vobis regnum trado firmum, si boni eritis; sin mali, imbecillum. Nam concordia parvæ res crescunt, discordia maxumæ dilabuntur.

In this view the Society has been fortunate in its incorporation with the Royal Asiatic Society; and we have indeed already experienced the benefits of this union, in the liberal donations received from the parent and affiliated Societies, and in their warm, frank and encouraging expressions of sympathy with us in our prospects and exertions.

Our Library has been materially advanced by those donations, and with respect to the Museum of the Society, which is of course but in its infancy, and which is to be advanced rather by our own exertions than by contributions from abroad, members should bear in mind that its purpose is to contain not only specimens of the natural history of Ceylon, but also models and specimens, illustrative of the arts here, as well as prints and drawings illustrative of the scenery, buildings, and local usages; besides a cabinet of coins.

Let us now attend to the actual working of the Society, in relation to papers contributed.

These we find were on the following subjects, viz;—On

Budhism—On certain alphabetic characters and the elements of speech—On the translated Singhalese literature—On the state of crime here, and the collection of statistical information in general—The phrenological character of the Singhalese—The ravages of the cocoa-nut beetle—On some ancient coins found at Calpentyn—and on the cave temples at Dambool.

Among the papers contributed by members during the past year, those on Budhism by the Rev. Mr. GOGERLY are highly valuable, being drawn from original sources. It is beyond all question, however, that nothing will suffice for the public short of the publication of the original text itself; and therefore it appears to me that this Society should encourage the learned author, who has the rare advantage of possessing the text, together with some ancient comments, to publish those at once with a translation annexed. The Society indeed ought not to delay in this matter: it is for them and the learned author of these papers to bring out the system of Budhism, as known here, distinctly before the world; and it is in this way only that that system will find its true place as a theory of life and conduct.

The papers of the learned and ingenious Secretary of the Society are exceedingly interesting. In regard to one of them, however, I mean that on the cave temples at Dambool, I would say that a transcript of the original inscriptions should be inserted in it. What in these and other like cases we ought of course always to have in view is, to put the reader in a position to judge for himself;—and blessed be God, it is but one of the many evidences we have of the author of nature and the author of truth being one, that it is not in any mere extracts, or in any mere translation, to satisfy the mind in any matter in which it desires to be informed.

Mr. CAPPER's paper on the ravages of the cocoa-nut beetle was distinguished for its practical character: it was also distinguished in another respect, namely, in raising up a general spirit of enquiry at once encouraging to every future contributor, and giving very plain promise of the beneficial working of the Society.

But besides the contributions of members, the Society has been favoured with the aid and assistance of gentlemen

not members, among whom must here be especially named *Mr. Casie Chetty*, whose paper on the coins found at Calpentyn is particularly interesting, though perhaps not altogether new. In publishing that, and similar papers, I have no doubt the Society will endeavour to secure also correct representations of the different coins referred to, as well for the observations of others thereon, as for the better elucidation of the paper itself. The study of coins is not the province of the antiquary only. Coins are among the most certain evidences of history—they form sometimes its best illustrations—and, in explaining obscure passages in ancient writings, preserving delineations of ancient buildings, and in respect of their style and execution, they are often both to the scholar and the artist of the highest value. In the present case, for instance, "Rávana's money" or the "demon's cash," carries us back to one of the earliest legends respecting Ceylon, to the days of Ráma and Seta, and to the contests between a once powerful and triumphant religious party, and their so-called heretical opponents.

There yet remain to be noticed two Committees of the Society—one on the Meteorology of Ceylon, the other to ascertain the difference, if any, between the doctrines of Budha current in different places by a collation of texts, particularly the texts here and in Nepaul. These Committees were appointed sometime ago, but no report has yet been given in by either.

From what has been said of the structure and operations of the Society, a favourable prognostication may reasonably be entertained of its ultimate success. Something has been done which was not previously effected: the constitution of the Society is formed, its thews and sinews are in action—and if the advance made has not been great, advance we must bear in mind is not always required: preparation is necessary to the leap, the crouch indispensable to the spring; nay, in the progress of human society there is often a retrogression before improvement, as in the mighty ocean there is the reflux before the washing wave.

The objects of the Society are great and interesting: it seeks to know all that can be known respecting Ceylon, the *Lanka dwipa*, the glorious land of eastern romance; the once utmost Indian isle, Taprobane; and there is not

any thing that affects the island which is not within the range of its sympathies. And are we not reminded of our place and duty by every thing about us? For, as on the one hand we have the abrupt and picturesque coast of the *East*, with the tide bearing up against it, and the surge echoing along from Point Pedro to Dondra head—on the other, the naked sandy shore of the *West*, drooping into the passing ocean by which it appears to have been at one time submerged,—and in the interior, the mountain heights of Adam's Peak and Pedrotallagalla—the mountain plains of Nuwera Ellia and the Horton plains,—and the vale of Doombera,—while to the neighbouring continent the island stands indissolubly joined by the island of Manaar, the island of Ramisseram, Adam's bridge, and the intermediate ridges of rock, an adamantine chain—so, in moral objects and moral relations as in the natural, the lofty and the lowly, the rugged the fascinating and the tame, if they but tell of Ceylon, and hold with the continent and the world, they are all ours, they belong to the Asiatic Society of Ceylon,—the Ceylon Branch of the Royal Asiatic Society.

Mention has been made of Dondra head. This place and its neighbourhood are full of memorials of past ages. Here lie prostrate the ruins of a city and temple once reckoned divine—at the distance of about three quarters of a degree, to the north, stand Adam's Peak and the Maha Saman dewale: at a point nearly equidistant on the north-east, is the great Kattregam dewale: and in the intermediate space are the old wihares of Mulkirigalla, with their colossal figures of Budha; while on the north west there is the Maha wihare of Belligam with its great Bo tree—the statue of Kusta rajah cut in the solid rock, and the Moor tombs of Belligam. The natural scenery joins with all these in giving an interest to this portion of the island, not surpassed by any other. Listen, and you hear upon the shore the action of the elements, and the polar current in its progress to the equator,—the ledges and blocks of rock which skirt the receding coast testifying to the work going on,—and before us wave in subdued grandeur the fine hills of the Morowa corle. The very population adds interest to the place; for here, as it were around the aged Maha Modliar, who has indeed outlived and overlived the days of other years, we find the busy and industrious inhabitants of Matura and Galle, with on the one hand, the disorderly people of Bentotte and its neighbourhood, and not

very far off on the other, the timid and uncivilized tribes of the Veddahs of Bintenne and the Vedderatte:—the former perhaps, I mean the Bentotte people, like the Solleans of the Alootcoor corle, the descendants of captives taken in the native wars; the latter, that is to say the Veddahs, the descendants of Kuweni's children by Wijeya, or rather Kuweni's kindred, the aboriginal inhabitants of the island. Nor does the interest cease on looking forward to the future: do we not see there, the traffic of the interior wending its way to and from the ports and havens of the south!

This portion of the island, however, interesting as it may be, is not the only place of interest in the island: every where there are objects of interest, every where subjects for study; and perhaps it may be said, as of the island itself in an agricultural point of view, the best soil is still the alluvium of previous vegetation. This observation, however, must remind us that we have not yet had from any member of the Society any paper, or other communication, on agriculture, or on soils, or on geology,—yet these all fall under the scope of the Society. The attention of members should be directed to supply the deficiency.

With respect to the Weather and Meteorology of the island, there is, as already intimated, a sitting Committee on that matter. But it is impossible to pass from the subject without expressing an opinion of its great importance, and also of the excellent advantages which the island affords for observations tending to establish the laws of storms in the Indian ocean. It appears probable, indeed, that from the log books of the vessels which put in to this island after the storm of 1st December last alone, the character of that storm could be determined; but when we add to these the accounts we have from Batticaloa, and the accounts which might have been obtained from the crews brought hither on that occasion, no doubt can be entertained, nor, consequently, of the opportunities which the island offers, for watching the movements and operations of storms here, and ascertaining the laws by which they are determined. Yet no account of the above, or any other storm, has yet been submitted to the Society.

The botany and zoology of the island are also in a manner as yet unentered upon by the Society,—and the character, origin, and history of the different classes of the population. This last is a subject as interesting as it is various. Here are the *Malabars*, so called, of whom it may

be said, as they themselves speak of one of their castes, that none can tell their varieties. Generally speaking, however, they are well made, athletic and firmly knit together —their features sharp, their eyes dark, quick and bold,—their language guttural and continuous, and in the general character of its tone, scolding or remonstrative. They are the horsekeepers, grass cutters, and coolies of the land:—not indeed, perhaps, from any natural inferiority of character, but by the force of circumstances. Here are the *Moors*, the Jews of the East, every where presenting the same general features of character, personal moral and economical—every where busy, gregarious, accumulating, and all with their house, their trade and their mosque. And here, in the *Singhalese*, we have a people older than the Roman commonwealth, and yet knowing nothing of the great instruments of European civilization, banks and newspapers: who have not been able to improve their *Gansabé*, the same common feudal court out of which arose the English parliament, and probably also our trial by jury, the bulwarks of English liberty; and who, with a softness at which the heart bleeds, have with equal quickness imbibed the manners of the Malabars, the Portuguese, the Moors, and the English, according as they have been thrown among those various people. The softness of the Singhalese in the low country is indeed quite peculiar. He is European in general outline, and commonly well made both in form and feature; but with his soft outline, his dark swimming eyes, his long black hair carefully combed back into a knot behind, and his large tortoise shell comb, he may be regarded as the female form of the male sex, and is the waiting man of the English in Ceylon.

In reference to this difference in the natural character, it would be interesting to know the comparative amount of population, or in other words, the relative increment or decrease of the different races—Moors, Malabars, and Singhalese. To observation there appears a daily encrease in the number of Moors, as there is also perhaps a decrease in the Singhalese population.

The Dutch and Portuguese have also their peculiar character.

But besides the nations we have mentioned, and others which might be named, all agreeing in this that they have the oval, symmetrical or European form of the head, we have here in the *Malays* on the one hand, and the

Caffers on the other, examples respectively of the different forms to which the oval has diverged, and which now appear constituting varieties of the human race, no less obvious and greater in importance than the distinctions arising from difference of language:—which distinctions, namely, the distinctions arising from difference of language, and difference in the form of the cranium coincide in a manner with the two great distinguishing attributes of man, reason and speech. So that here we have a seemingly exhaustless supply of subjects open to the observers of character, national and individual; and for investigations into the sources of character. Perhaps some member of the Society, phrenologically disposed, will enrich our museum some day with a series of skulls, showing the several forms occurring in the island, as they pass from the oval to the two extremes. Such a collection would be of value in many respects, and if to every several skull there were subjoined a note of the colour of the skin, it would also I think read a lesson of rebuke to those who will talk of "the dark races" as a phrenological or pscychological distinction. The brain may be the seat and organ of the mind, and the skull may be the measure of the brain,—but the colour of the skin is coincident with neither:

Black hair, black eyes,and dark complexion
  Cannot forfeit nature's claim :
Skins may differ, but affection
  Dwells in white and black the same.

The influx of people which prevailed from the earliest period still continues to pour down upon the island, but with this difference that the tide of population now spreads over the land not to lay it waste, but, under the direction of British industry, to bring out its capabilities. In former times, every new band of comers was an army of invasion. Now under British supremacy there is immigration without conquest; and conquest involves neither extermination, nor slavery, nor a compulsory change of faith, but a common patriotism, and that all should feel it to be at once their interest and their duty to co-operate together in maintaining the common fabric of which they are all members.

And so, of the present Society, let it be distinguished by individual exertion and mutual regard.

ON BUDHISM.

(BY THE REV. D. J. GOGERLY.)

Read Feb. 4, 1846.

THE paper I have the honor to submit to the Society is a translation of the first sermon in the series of discourses attributed to Goutama Budha, and I have made the selection for two reasons; the first of which is, that a comparison may be instituted between the sacred books of the Budhists as they exist in Ceylon, and as they exist in Nepal. The necessity for this comparison being instituted is, that writers of high character have represented the Budhism of Nepal to be a theistical system; that is, acknowledging one Supreme Being, the intelligent and powerful Creator of all things: which doctrine, if I am not mistaken, is opposed in the second section of the fourth division of this discourse, which treats of the opinion, that some beings exist for ever in an unchangeable state, while others are liable to transmigration. Budha affirms, that no other reasons than those he has mentioned can be adduced in favor of the four opinions held on this subject: it is the first of these opinions alone which refers to one being as the Creator; the other three appearing to be that matter and spirit, including the entire order of sentient beings, have existed from eternity, and will exist throughout eternity, although some beings are mutable and others immutable. The first opinion, however, expressly maintains the doctrine that all things, at least all sentient beings, were made by one, himself unmade. Budha declares this opinion to be incorrect, and affirms that the being, supposed to be the Creator of all, the source of existence, is himself in reality in the course of transmigration, and that he is by no means the highest in the class of transmigrating beings, inasmuch as he transmigrated from the Abassara Brahma Loka, which is only the sixth in the series. That series he has explained in the Wibangapprakarana of the Abhidamma; he states that there are sixteen Brahma Lokas, or worlds, an existence in which may be obtained by the course of profound meditation named Jhána; the course consisting of four divisions, called the first, second, third, and fourth jhánas, a pre-requisite to each of them being a freedom from immorality and the possession of internal purity. Each jhána is also divided into three sections, namely, *parittan* or inferior, *madjhiman* or

medial, and *paneetan* or eminent. The performance of the first, or initial jhána, procures a birth in the three following Brahma Lokas, viz. the inferior performance of it admits to the world called Brahma párisajja, the duration of life in which is one-third of a kalpa: the medial performance admits to that named Brahma purohita, the length of existence being half a kalpa: the eminent performance of it, admits to the world called Mahá Brahma, which is the one called in this discourse the Brahma Wimána, being the present residence of the supposed Creator, the duration of life being an entire kalpa. The present standing, therefore, of the being reputed to be the Creator, is an inferior one; and only connected with the correct performance of the first or lowest course of abstract meditation.

The performance of the second jhána gives admission to the following Brahma worlds, viz. the inferior performance to Parittáb'ha, duration of life two kalpas: the medial to Appamánab'há, duration of life four kalpas; the eminent to Abassara, duration of life eight kalpas. It is from this last mentioned Brahma world that the supposed Creator is represented to have transmigrated.

The third jhána admits to the world named Paritta-sub'há, duration of life sixteen kalpas; to Appamána sub'ha, duration of life thirty two kalpas; and to sub'hakinnaká, duration of life sixty four kalpas.

The fourth jhána to six worlds: viz. Asannyasattá, (in which there is corporal existence but no consciousness) duration of existence 500 kalpas; Wehapp'hala, duration of life also 500 kalpas, Awihána, length of life 1000 kalpas. Atappá, length of life 2000 kalpas; Suddassá length of life 4000 kalpas; and Akanitt'há, length of life 16000 kalpas. Above these sixteen Brahma worlds the four Arupa worlds are placed; from these bodily form is entirely excluded.

When, therefore, Budha represents the supposed Creator as migrating from Abassara to Brahma wimána, he ranks him among the innumerable multitudes of sentient beings, from the insect to the God, who are in a state of constant change; dying in one world and reproduced in another, according to the merit or demerit of their conduct: he also declares him to be of only moderate attainments, and throws in an intimation that probably his previous merit was not sufficient to ensure him a residence for the entire period allotted to the inhabitants of Abassara, but that he ceased to exist there before the expiration of the eight kalpas, for

speaking of him he says, අථ අඤ්ඤතරො සත්තො ආයුක්ඛයා වා පුඤ්ඤක්ඛයාවා ආභස්සරකාය චවිත්වා, at'ha annyataro satto áyukk'hayá wá punnyakk'hayá wá áb'hassarakáya chawitwá: then a certain being, either from the fading away of life, (the whole period of eight kalpas being ended) or *from the fading away of merit* (not having had a sufficiency of merit to secure his residence there throughout the entire period) ceasing to exist among the inhabitants of ábassara &c. Had Gautama entertained the doctrine that some one being was eternal, the parent of being, the source of existence, whether known as Adi Budha, or by any other name, he would have mentioned him in the enumeration of the doctrine of those who hold that some are eternal and others not eternal. But he not only makes no reference to him, but relative to the whole doctrine says "Some of these Samanas and Bramins hold the eternal existence of some things but that other things are not eternal, and in four modes teach, concerning the soul and the world, that some things are eternal and that other things are not eternal: but certainly this is not the case; they have merely stated the things they have ascertained from experience." That is, the facts they have stated are not controverted, but the conclusions drawn by them from the facts are declared to be incorrect. It is not, however, from detached passages merely that Budha's opposition to this doctrine appears, but the foundation of his system is සබ්බං අනිච්චං sabban anitchan, every thing is mutable. If this discourse is found among the sacred books of Nepal, I think we are warranted in concluding that the declaration that the Nepal school admits the existence of a first cause must be founded on a misapprehension of the doctrine. There are five books of doctrine called the Sutra Pitaka. The present sermon is the first discourse in the first of these books, i. e. of the Dírgga nikáya, and can easily be referred to, as there is reason to believe that in the whole of India beyond the Ganges the discourses of Budha are divided into the same portions as we find in Ceylon.

My second reason for selecting this discourse is, that it contains an enumeration of the different schools of philosophy existing in the time of Goutama, and from which he dissented. They are enumerated as being 62. Of these 18 held doctrines respecting past and future existence, divided into five classes.

1. The doctrine of the සස්සතවාද, sassatawádá who taught

that all sentient beings existed from eternity, and would continue transmigrating for ever; and that in whatever changed circumstances they may appear the identity of the beings is preserved, it is "a living soul" that transmigrates. So far as I understand Budha he is opposed to both these views. Respecting the origin of present existing beings, he teaches, that they are new existences depending on a preceding cause, viz. the merits and demerit of a previous existence. Each one is represented as a tree produced from the fruit of another tree, but not the identical tree from which the seed was taken. Concerning the perpetuity of the series, Budha teaches, that upon the attainment of a specified degree of wisdom and holiness, the series will terminate.

2. The doctrine that some beings are eternal and self existent, while others have a derived existence. This he denies, as every being forms only a link in an infinite series, so far as the past is concerned; and in this respect all sentient beings stands on an equality. Under the same head is included the immortality of certain Gods without liability to transmigration. This he denies, affirming that every being is mutable, and subject to transmigration, until to use his own metaphor, the stalk of existence is cut off by the sword of wisdom, when not only transmigration but existence ceases. The last of this class holds the eternal duration of the soul: this he denies, as in the world named අසඤ්ඤ සත්තා asannya satta, there is neither mind, intellect or conciousness, but merely a living body without sensation.

3. The doctrines held by the reasoners on the finity or infinity of space I do not clearly understand, and therefore cannot state in what respects Budha differs from them: although he involves them all in the same condemnation.

4. The Equivocators differ from Budha in this, that he affirms all his doctrines to be clearly and distinctly enunciated, without any disguise.

5. The අධිච්ච සමුප්පන්නිකා ad'hicha samuppannika differ from Budha in teaching that there is no cause of any kind for the existence of sentient beings, whereas he declares there is a moral cause, deduced from අවිජ්ජා awijja, or ignorance.

Of the forty four who philosophize respecting the future the notices are short, sixteen hold a future conscious existence enduring for ever: eight, an ever-during unconscious existence, an eternal sleep; and eight an eternal

dreamy state between consciousness and unconsciousness. In respect to the perpetuity of existence in any of these states they are opposed to Budha, who affirms that so long as existence continues, transmigration will continue.

The seven උච්ඡේදවාද, utchédawádá differ from Budha in two respects: 1. They affirm the destruction of a being to whom existence is necessary, unless so destroyed: in other words the *cutting down* of the tree of existence: Budha affirms its cessation; there being no fruit from which another tree grows. The one violently blows out the light, the other says it burns out, and there is neither oil nor wick by which it can be rekindled. He in many places opposes most decidedly the destructionists. 2. They affirm that this destruction is effected by death, without reference to any spiritual character: He affirms that transmigration will continue for ever, unless the series be brought to a close by wisdom and virtue.

The five who hold doctrines respecting the extinction of sorrow while existence continues are opposed to Budha, who affirms that so long as existence continues there is liability to sorrow, and the පටිච්චසමුප්පාද patichasamuppáda is to solve the following problem: 1. How is sorrow perpetuated? and 2. How may sorrow be caused to cease? His own doctrines, are not declared in this discourse but simply what are *not* his doctrines. Should the Society wish to know something of the doctrines taught by Budha, a selection from his discourses may be made in some measure explaining them.

D. J. Gogerly.

Colpetty, May 4, 1846.

බ්‍රහ්ම ජාලා. BRAHMA JALA.

Adored be the Holy, the Blessed, the All Perfect Budha!

Thus I heard.

At one time Bagawá (*a*) entered the high road between Rájagaha and Nalanda, attended by about 500 of his principal priests. (*b*) The Paribbajako (*c*) Suppiyo also entered

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(*a*) භගවා bagavá, the blessed or happy one: the name generally used when Budha is spoken of.

(*b*) මහතා භික්ඛු සංඝෙන සද්ධිං mahtá bikhu sang'hena sad'hin with a great sanga, or assemblage, of priests.

(*c*) Another order of religious mendicants.

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the high road between Rájagaha and Nalanda, accompanied by his attendant pupil the youth Brahmadatto: at which time the Paribbajako Suppiyo spake in many respects against Budha, spake against his doctrines, and spake against the priesthood: while the youth Brahmadatto, the attendant pupil of the Paribbajako Suppiyo, in many respects spake in favour of Budha, spake in favour of his doctrines and spake in favour of his priesthood: thus both the preceptor and pupil, engaged in the disputation which had arisen between them, continued following Budha and the priests. At length Bagawá accompanied by his priests entered a royal residence at Ambalatika to pass the night. The Paribbajako Suppiyo also, accompanied by his attendant pupil, the youth Brahmadatto, entered the royal residence at Ambalatika to pass the night: and there also the Paribbajako Suppiyo spake in many respects against Budha, spake against his doctrines, and spake against the priesthood; while the youth Brahmadatto, the attendant pupil of the Paribbajako Suppiyo, in many respects spoke in favour of Budha, spoke in favour of his doctrines, and spoke in favour of the priesthood; thus both the preceptor and pupil, engaged in the disputation which had arisen between them, followed Bagawá and the priests.

Several of the priests having arisen early in the morning, assembled in the hall; and being seated, commenced a conversation, saying, Friends, it is wonderful; it is, Friends, unprecedented, that the various thoughts of Beings (*a*) should be distinctly perceptible to the blessed, wise, discerning, holy and all perfect Budha: This Paribbajako Suppiyo in many respects speaks against Budha, speaks against his doctrines, and speaks against his priests: while the youth Brahmadatto, the attendant pupil of the Paribbajako Suppiyo, speaks in various ways in favour of Budha; speaks in favour of his doctrines; and speaks in favor of the priesthood: thus both preceptor and pupil, engaged in the disputation which has arisen between them, follow Bagawá and the priests.

Bagawá, being aware of the conversation in which the priests were engaged, entered the hall, and having sat down on the seat prepared for him, said, Priests! what is the subject on which you are conversing while thus sitting to-

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(*a*) සත්ත satta includes all sentient beings, whether gods, men, or animals.

gether? The Priests replied, Lord, (*a*) having arisen early in the morning we assembled in the hall, and when we were seated the following conversation arose, Friends it is wonderful! Friends it is unprecedented! that the various thoughts of beings should be distinctly known by the blessed, wise, discerning, holy, and all perfect Budha! This Paribbajako Suppiyo in many respects speaks evil of Budha, speaks evil of his doctrine, speaks evil of the priesthood; while the youth Brahmadatto, the attendant pupil of the Paribbajako Suppiyo, in many respects speaks in favor of Budha, speaks in favor of his doctrines, speaks in favor of the priesthood: thus both the preceptor and pupil, engaged in the disputation which has arisen between them, follow Bagawá and the priests: while, O Lord, we were engaged in this conversation Bagawá entered.

Priests, if others speak against me, or speak against my doctrines, or speak against the priesthood, that is no reason why you should be angry, discontented, or displeased with them. Priests, if others speak against me, or speak against my doctrines, or speak against the priesthood, and if you, in consequence thereof become angry and dissatisfied, you bring yourselves into danger (of spiritual loss.) (*b*)

Priests, if others speak against me, or speak against my doctrines, or speak against the priesthood, and if you, in consequence thereof, become angry and dissatisfied, will you be able to judge whether they speak correctly or incorrectly? We shall not, O Lord, be able.

Priests, if others speak against me, or speak against my doctrines, or speak against the priesthood, you should repudiate the falsehood as being a falsehood, saying: these things are not so; they are not true: these things are not existing among us, they are not in us.

Priests, if others speak in praise of me, speak in praise of my doctrines, or speak in praise of the priesthood, that is no reason why you should be pleased, gratified, or elated in mind.

Priests, if others speak in praise of me, or speak in praise

(*a*) භන්තෙ bhante, this is used by priests to Budha, and by the laity to priests. The paramount sovereigns of India are represented as addressing the meanest of the priests in this form. It is equivalent to the Singhalese හාමුදුරුවෙනි hámuduruweni.

(*b*) අන්තරායො antaráyo, danger: i. e. you place yourselves in state unfavorable to progress in virtue.

of my doctrine, or speak in praise of the priesthood, and in consequence thereof you be pleased, gratified, or elated in mind, you bring yourselves thereby into danger.

Priests, if others speak in praise of me, or speak in praise of my doctrines, or speak in praise of the priesthood, the truth should be received by you as being the truth; knowing that these things exist, that they are true, that they exist among you, and are seen in you.

Priests, if a person still subject to his passions (*a*) speak in praise of the Tatágato, (*b*) he speaks of things trifling, of little value, and connected merely with external virtues. (*c*) In what manner, Priests does a person still subject to his passions, when he speaks in praise of the Tatágato speak of things trifling, of little value, and connected merely with external virtues.

Priests, the man who his still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo abstains from destroying animal life; he has laid aside the club and the sword; he is modest, and kind, and compassionates all living beings.

Or, Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo avoids theft; he abstains from taking that which is not given; he receives such things as are offered to him, is contented with them, and lives in purity and honesty.

Or, Priests, the man who is still subject to his passions,

(*a*) පුථුජ්ජනො, put'hujjano, includes all who have not entered the paths to Nuwána; or more properly all who have not become Rahats, i. e. all whose passions are not entirely extinct. The bulk of mankind.

(*b*) තථාගතො tat'hágato. The Comment is diffuse on this title of Budha, assigning eight reasons for its use, and deriving the word either from තථා ආගතො tat'ha ágato he who came as his predecessors, or තථාගතො he who went or acted as his predecessors. He came for the purposes and with the same noviciate in former births, as all the preceeding Budhas, and when he was Budha, all his proceedings corresponded with theirs.

(*c*) සීලමත්තකං seelamattakan, the Comment quotes many passages from Budha speaking in the highest terms of සීල seela or virtuous conduct, and enquires why it is here spoken of disparagingly. It resolves the difficulty by saying, that external virtue is of inferior value, when compared with the higher virtues which are altogether mental, and thus not perceptible to others.

and who speaks in praise of the Tatágato will say, the Samano Gotamo abstains from sexual intercourse; he is chaste, and is free from sensuality, and the vulgar enjoyment of the sex.

Or, Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo, abstains from falsehood; he speaks the truth unmixed with error, his declarations cannot be shaken, they are worthy of belief, and produce no injury to society.

Or, Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo, abstains from defamation; he does not, for purposes of discord, relate in this place what he has had heard in another place; neither does he relate to others what he hears in this place, so as to foment dissension; he is a reconciler of differences; a confirmer of friendships; he lives peaceably, loves peace, rejoices in peace, and speaks words productive of peace.

Or, Priests, the man who is still subject to his passions, and who speaks in praise of the Tatágato will say, the Samano Gotamo abstains from harsh language; his conversation is free from asperity, is mellifluous, wins the affections of his auditors, and conciliates the multitude.

Or, Priests, the man who is still subject to his passions and who speaks in praise of the Tatágato will say, the Samano Gotamo, abstains from frivolous conversation: his observations are well-timed, his words are true, replete with instruction; he expounds sound doctrine and discipline; his words are worthy of being treasured up, are suited to the occasion, are appropriately illustrated, are free from obscurity, and tend to promote happiness.

The Samano Gotamo abstains from injuring trees or shrubs.

The Samano Gotamo eats only once daily. (*a*)

The Samano Gotamo abstains from eating in the evening and at improper times.

The Samano Gotamo abstains from exhibitions of dancing, singing and instrumental music.

(*a*) එකභත්තිකො ekabattiko, this literally means, taking one meal; but the Comment says, if a person eat 10 times before mid-day he is still එකභත්තිකො.

The Samano Gotamo abstains from personal adornments, from garlands of flowers, perfumes, or cosmetics.

The Samano Gotamo abstains from the use of elevated or large couches.

The Samano Gotamo abstains from receiving gold or silver.

The Samano Gotamo abstains from receiving raw grain.

The Samano Gotamo abstains from receiving raw meat.

The Samano Gotamo abstains from receiving women and maidens.

The Samano Gotamo abstains from receiving male or female slaves.

The Samano Gotamo abstains from receiving sheep or goats.

The Samano Gotamo abstains from receiving fowls or pigs.

The Samano Gotamo abstains from receiving elephants, oxen, horses or mares.

The Samano Gotamo abstains from receiving fields or gardens.

The Samano Gotamo abstains from the menial service of carrying messages.

The Samano Gotamo abstains from buying and selling.

The Samano Gotamo abstains from cheating with scales, weights (*a*) or measures.

The Samano Gotamo abstains from bribery, cheating, deception and fraud.

The Samano Gotamo abstains from maiming, killing, imprisoning, robbing, plundering or extorting property by threats. Thus, Priests, the man may say, who being still subject to his passions, speaks in praise of the Tatágato.

End of the first division, named චූල සීලං—chúlo seelan.

Or, Priests, a person still subject to his passions praising the Tatágato may say, Some Samanas and Bramins, eating the food provided by the faithful (*b*) are accustomed to injure (by cutting or breaking) trees and plants; whether

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(*a*) කංසකූට kansakuta may signify the adulteration of the precious metals and similar fraudulent practises.

(*b*) සද්ධාදෙය්‍යානි භොජනානි sadd'hádeyyáne bhojanáni, food given from a religious principle, the donors expecting a reward proportioned to the merit of the gift, whether the reward is to be received in this world or in the world to come.

propagated from roots, from the trunks (by cuttings), from joints, from buds, or from seeds: but the Samano Gotamo abstains from thus injuring the trees (*a*) and plants.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, some Samanas and Bramins, eating the food provided by the faithful, are accustomed to hoard up property, such as meat, drink, clothes, equipages, beds, perfumes and raw grain; but the Samano Gotamo abstains from thus hoarding up property.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, some Samanas and Bramins, eating the food provided for them by the faithful, are accustomed to attend public spectacles, such as dancing, singing, concerts, theatricals, orations, recitations with musical accompaniments, funeral ceremonies, drummings, balls, gymnastics, tumblings, feasts in honor of deceased ancestors (collecting their bones, washing them, and placing them in heaps with much lamentations, and ending in riotous festivity) combats between elephants, horses, buffaloes, bulls, goats, rams, cocks and quails: cudgel playing, boxing, wrestling, fencing, muster of troops, marching of armies and reviews: but the Samano Gotamo abstains from these exhibitions. (*b*)

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, occupy their time with games detrimental to their progress in virtue; that is with a board of 64 squares or of 100 squares; tossing up, hopping over diagrams formed on the ground, removing substances from a heap without shaking the remainder, dicing, trap-ball, sketching rude figures, (daubing) tossing the ball, blowing trumpets, ploughing matches, tumbling, forming mimic windmills, measuring various substances, chariot races, archery, shooting small stones from the fingers, guessing the thoughts of others, and mimicry;

(*a*) Vegetable life is conserved by Budha the same as animal life. To destroy the life of any being inferior to man, and to destroy vegetable life, being arranged under the same class of offences, viz. Páchitiya. The charge of cutting breaking &c. herbs and plants brought against the persons here mentioned, may refer to cultivation generally, which is regarded as improper to be attended to by a priest.

(*b*) In this and the following paragraphs some of the terms are of doubtful meaning, yet the general sense is clear. The Comment is followed in the explanation of the terms.

but the Samano Gotamo abstains from all such games inimical to virtue.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, accustom themselves to the use of elevated and ornamented beds and places for reclining, such as, large couches, ornamented beds coverlets of long fleece, embroidered counterpanes, woollen coverlets plain or worked with thick flowers, knotted cotton coverlets or painted with figures of animals, fleecy carpets, carpets inwrought with gold or formed of silk, carpets of a very large size, elegant elephant housings, harnesses, carpets for chariots, tigers'skins, antelope skins, and pillows or cushions ornamented with gold or embroidery. But the Samano Gotamo abstains from using such elevated and ornamented beds and couches.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provied for them by the faithful, use articles for the adorning of the person, such as, unguents, fragrant oils, perfumed baths, shampooings, mirrors, antimony, flowers, cosmetics, dentrifices, bracelets, diadems, ornamented staffs, jewels for the forehead, swords, umbrellas, embroidered slippers, fillets, jewels, the cow's tail, and long white garments. But the Samano Gotamo obstains from all such means of personal adornment.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, engage in unprofitable conversation, (*a*) such as, tales of kings, of robbers, of ministers of state, of armies, of war, of terror; or conversation respecting meats, drinks, clothes, couches, garlands, perfumes, relatives, carriages, streets, villages, towns, cities, provinces, women, warriors, demigods, deceased relatives, and various miscellaneous subjects; or concerning the creation of the earth (*b*) and of the sea, or concerning

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(*a*) තිරච්ඡාන කථං tirachána, kat'han animal conversation, or beastly conversation. A term of contempt.

(*b*) That discussion respecting the existence of a creator is meant in this passage, and that such discussions are prohibited as vain and frivolous, plainly appears from the Comment, which says: of the formation of the world—By whom was this world made? It was made by such an one. A crow is white for his bones are white; a Paddy Bird (crane) is red, for his blood is red, &c.

existence and non-existence. But the Samano Gotamo abstains from such kinds of unprofitable conversation.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, continue to speak reproachfully: thus—You are ignorant of this doctrine and discipline but I understand them. What do you know of doctrine or discipline? You are heterodox but I am orthodox. My discourse is profitable but yours is worthless. That which you should speak first you speak last, and that which should be spoken last you speak first. What you have long studied I have completely overturned: your errors are developed; you are disgraced: Go, that you may be free from this disputation, or if you be able, extricate yourself from your difficulties. But the Samano Gotamo abstains from using reproachful language.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, perform the servile duties of a messenger; i. e. of kings, of ministers of state, of the military, of Bramins, of householders, or of young men, who say, Come here: Go there: take this to such a place; bring that here. But the Samano Gotamo abstains from acting as a messenger.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, are hypocrites: they speak much, make high professions, disparage others and are constantly thirsting for gain. But the Samano Gotamo abstains from such hypocritical practices.

End of the second division, named මජ්ඣිම සීලං madjihma seelan.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences, (*a*) such as divining by bodily marks (*b*) by auguries, interpreting prognostics, dreams, fortunate omens, divinations by the

(*a*) තිරච්ඡාන විජ්ජාය මිච්ඡාජීවෙන ජීවිකං කප්පෙන්ති tirachchána wijjáya mitchá jeewéna jeewikan kappenti. By beastial sciences, by false (irreligious) living, make a living—The class තිරච්ඡාන includes all the classes of animals inferior to man.

(*b*) Determining whether a person will be prosperous or otherwise, by examining the hand. &c.

manner in which cloth &c. has bitten by rats, explaining the ritual of fire, (offerings to the God Agni) with what kind of wood, or with what ladle they are to be made; whether the offering is to be made with husks, with bran, with rice, with clarified butter, with oil, with substances ejected from the mouth, or with an admixture of blood. Teaching mantras for the body, for fields and gardens, for the military, against goblins and demons, to obtain abundant crops, to cure snake bites, expel poison, cure bites of scorpions and rats; divination by birds, or by the croaking of ravens; foretelling the state of health; mantras to make man invulnerable, and interpreting the languages of birds and beasts. But the Samano Gotamo abstains from thus seeking an unworthy living by animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences; such as, explaining the qualities of certain specified jewels, staffs, garments, swords, arrows, bows, warlike implements, women, men, youths, maidens, male and female slaves, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, snipes, inguańas, plants, turtle and deer. But the Samano Gotamo abstains from seeking an unworthy living by animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences: that is by predicting events; as, the king will take his departure, the king will return; the king within the city will advance, the king outside the city will retreat; the king outside the city will advance, the king inside the city will retreat; the king within the city will gain the victory, the king outside the city will be defeated: the king outside the city will be the victor, the king inside the city will be vanquished: to this one will be victory, to that one defeat. But the Samano Gotamo abstains from seeking an unworthy livelihood by such animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences, such as predicting there will be an eclipse of the moon; there will be an eclipse of the sun; there will be an eclipse of a planet:

the sun and moon will move in the same path, the sun and moon will move in diverse paths; the planets will move in the same path; the planets will move in diverse paths; there will be falling meteors and fiery corruscations in the atmosphere; there will be earthquakes, and storms of thunder and lightning; the rising and setting of the sun, moon and planets will be cloudy, portending coming events: there will be an eclipse of the sun having such an import, an eclipse of the moon having such an import; an eclipse of the planets having such an import; the sun and moon will move in the same path portending such and such events; the sun and moon will move in divers paths portending such events: the planets will move in the same path portending such events; the planets will move in diverse paths importing such events; there will be falling meteors portending such events; fiery corruscations in the atmosphere portending such events; there will be thunder storms portending such events; the rising and setting of the sun, moon and planets, cloudy or fair will portend such events. But the Samano Gotamo abstains from seeking an unworthy livelihood by such animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences, such as predicting there will be abundance of rain, there will be a deficiency of rain; there will be abundance of food, there will be famine; there will be tranquillity, there will be disturbances; the season will be sickly, the season will be healthy; or they practise conveyancing, casting accounts, making verses, or composing novels (or history). But the Samano Gotamo abstains from seeking an unworthy livelihood by practising such animal sciences.

Or, Priests, a person still subject to his passions, praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences, such as respecting taking in marriage and giving in marriage; forming alliances; dissolving connections; calling in property or laying it out; procuring prosperity or causing adversity; removing sterility; teaching mantras to produce dumbness, locked jaw, distortion of the hand or deafness; or to obtain an oracular response through the medium of a mirror, or from a pythoness, or from a demon; teaching the ritual to be observed in worshipping the sun, or Brahma: also

mantras for breathing out fire, or for the goddess of fortune to descend upon the head of the invoker. But the Samano Gotamo abstains from seeking an unworthy livelihood by such animal sciences.

Or, Priests, a person still subject to his passions praising the Tatágato may say, Some Samanas and Bramins, eating the food provided for them by the faithful, obtain a livelihood by the unworthy means of animal sciences; such as, teaching the ritual for making vows and for paying them; mantras to render fields fruitful, to impart virility, to render impotent; forms to be used in marking the site of a residence; in occupying a new house, so as to avert evil influence; in cleansing the mouth; in bathing; in making offerings to fire; prescribing medicines to produce vomiting, purging, or to remove obstructions from the higher and lower intestines; to relieve the head; preparing oils for the ears, collyriums, catholicons; antimony, and cooling medicines; practising cautery, surgery, medicine, and preparing decoctions and other medicaments. But the Samano Gotamo, abstains from seeking a livelihood by the unworthy means of animal sciences.

Thus Priests, if a person still subject to his passions speak in favor of the Tatágato, he speaks of things trifling, of little value, and connected merely with external virtues.

End of the third division, named මහා සීලං maha seelan.

There are Priests, other things, (*a*) profound, difficult to be perceived, hard to be comprehended, tranquillizing and excellent; not attainable by reasoning, (*b*) subtle, and worthy of being known by the wise, which the Tatágato has ascertained by his own (unaided) wisdom, (*c*) and which he publicly makes known, and concerning which he may speak who correctly declares the real excellencies of the Tatá-

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(*a*) ධම්මා dammá things, truths, or doctrines.

(*b*) අතක්කාවචරා attakkáwachará, not within the boundary of reason. Budha does not reason out his doctrines, but perceives intuitively.

(*c*) සයංඅභිඤ්ඤාය සච්ඡිකත්වා sayan abhinnyaya satchikatwa The word සයං sayan signifies not only "his own;" but innate, not communicated by others සයංභූ sayanbu as self-existent. Budha acknowledges no teacher or inspiration of a God, or of any other being. He is සමන්ත චක්ඛු samanta chakku, his eye surveys all the boundaries of knowledge, and he clearly perceives at a glance all truth, and every thing which exists. His knowledge therefore is innate and infallible.

gato. What, Priests, are these things profound, difficult to be perceived, hard to be comprehended, tranquillizing and excellent, not attainable by reason, subtle and worthy of being known by the wise, which the Tatágato has ascertained by his own wisdom and which he publicly makes known, and concerning which he may speak who correctly declares the real excellencies of the Tatágato.

There are, Priests, some Samanas and Bramins, who meditate on past events, and who deduce doctrines from things which formerly existed: (*a*) they, in eighteen forms declare a variety of opinions connected with the past.

Upon what principles or for what reasons do these Samanas and Bramins, who meditate on past events, and who deduce doctrines from things which formerly existed, declare in eighteen forms, a variety of opinions respecting the past?

Priests, some Samanas and Bramins hold the eternity of existences, (*b*) and in four forms affirm that the soul (*c*) and the world are of eternal duration.

Upon what principle or for what reason do these Samanas and Bramins hold the eternity of existences, and in four forms affirm that the soul and the world are of eternal duration.

Here, Priests, a Samana or Bramin subjects his passions, and is constant and persevering in the practice of virtue, he by profound and correct meditation attains that mental tranquillity by which he retraces many former states of existence; that is, one birth (*d*) two births, three births, four

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(*a*) පුබබනතකපපිකා පුබබනතානුදිඨිනො pubbanta kappika pubbantanu dithino පුබබ pubba formeı, අනත anta boundary, කපපිකා kappika thinkers: those who endeavour to ascertain the origin and former state of things, and whose doctrines are the result of such investigations.

(*b*) සසසත වාද sassata wádá සසසත sassata eternal, or eternity, වාද wádá speakers, declarers, from වාද wáda to speak.

(*c*) අතතානච ලොකච attánancha lokancha අතතා attá properly signifies "the self" The comment mentions two forms in which අතතා is understood, රූපං අතතාචෙව rúpan attáchewa, the soul being a material form: and වෙදනං සඤඤං සංඛාරෙ විඤඤානං අතතාචෙව wedanan sannyan sankáré winnyánan attáchewa the soul being sensation, perception, reason and consciousness. By ලොකං lokan must be understood the universe at large, and not this world alone. The Sassata Wádá therefore held, that both mind and matter existed from eternity and would exist to eternity.

(*d*) ජාති jati or birth, signifies the commencement of existence in any state, whether from the womb of a mother, as men; or

births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births; many hundred births, many thousand births, many hundred thousand births. I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I ceased existing there and was born in such a place: there also I had such a name, was of such a family, had such an appearance, had such a maintenance and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born here. In this way and manner he remembers various previous states of existence, and says, The soul and the world are eternal; there is no newly existing substance, but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue, as being eternal. How does this appear? I have subjected my passions, and being constant and persevering in the practice of virtue, I have by profound and correct meditation attained that mental tranquillity by which I retrace various former states of existence, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many hundred births, many thousand births, many hundred thousand births. I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born in such a place: there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born here. In this way and manner I retrace various previous states of existence. By this I know that the soul and the world are eternal, there is no newly existing substance, but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue, as being eternal. This Priests is the first reason why some Samanas

by arriving at once at maturity, without the intervention of parents, as the Brahmans.

and Bramins are Sassata Wádá and affirm that the soul and the world are of eternal duration.

Secondly, upon what principle, or for what reason, do some Samanas and Bramins hold the eternity of existences, and affirm that the soul and the world are of eternal duration.

Here, Priests, a Samana or Bramin subjects his passions, and is constant and persevering in the practice of virtue; he by profound and correct meditation attains that mental tranquillity by which he retraces many former states of existence, that is during one revolution of a kalpa, (*a*) two revolutions of a kalpa, three revolutions of a kalpa, four revolutions of a kalpa, five revolutions of a kalpa, ten revolutions of a kalpa. He remembers, I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born in such a place: there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows; at the termination of my life I departed thence and was born here. In this way and manner he retraces various previous states of existence and says, The soul and the world are eternal; there is no newly existing substance, but they remain as a mountain peak unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born, but they continue as being eternal. How does this appear? I have subjected my passions, and being constant and persevering in the practice of virtue I have by profound and correct meditation attained that state of mental tranquillity by which I recollect various former states of existence; that is, during one revolution of a kalpa, two revolutions of a kalpa, three revolutions of a kalpa, four revolutions of a kalpa, five

(*a*) සංවට්ටං විවට්ටං sanwattan wiwattan. The former සංවට්ට sanwatta includes the dissolution of the system by which the hells, the earth, the 6 heavens, and the three lowest of the Brahma worlds are reduced to a chaotic mass: the last destruction was by water; the next, Budha has declared in one of his discourses, will be by fire: for 7 suns will appear and the world will be reduced to one impalpable powder. After a long period the universe revives and gradually becomes fit for living beings, from the period of reviviscence till the moment of dissolution is විවට්ටකං wiwattakan, the two සංවට්ටවිවට්ටං form a complete revolution of a kalpa.

revolutions of a kalpa, ten revolutions of a kalpa: I remember that I lived in such a place, that I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows: at the termination of my life I departed thence and was born in such a place, there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born here. In this way and manner I retrace various states of previous existence. By this I know that the soul and the world are eternal, unproductive of newly existing substances, and but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue, as eternal. This, Priests, is the second reason why some Samanas and Bramins are Sassata Wádá, and affirm that the soul and the world are of eternal duration.

Thirdly, upon what principles or for what reasons do some Samanas and Bramins hold the eternity of existences, and affirm that the soul and the world are of eternal duration. Here, Priests, a Samana or Bramin subjects his passions, and is constant and persevering in the practice of virtue; he by profound and correct meditation attains that mental tranquillity by which he retraces various states of previous existence; that is, during ten revolutions of a kalpa, twenty revolutions of a kalpa, thirty revolutions of a kalpa, or forty revolutions of a kalpa. He remembers, I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born in such a place: there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born here. In this way and manner he retraces various states of previous existence, and says, The soul and the world are eternal, unproductive of newly existing substances, but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue, as being eternal. How does this appear? I have subjected my passions, and being constant and persevering in the practice of virtue have attained that mental tranquillity by which I retrace various states

of previous existence; that is, during ten revolutions of a kalpa, twenty revolutions of a kalpa, thirty revolutions of a kalpa, or forty revolutions of a kalpa. I remember that I lived in such a place, had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born in such a place; there also I had such a name, was of such a family, had such an appearance, had such a maintenance, and experienced such and such joys and sorrows. At the termination of my life I departed thence and was born here. In this way and manner I retrace various states of previous existence. By this I know that the soul and the world are eternal, unproductive of newly existing substances, but they remain as a mountain peak, unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue as being eternal. This priests is the third reason why some Samanas and Bramins are Sassata Wádá, and affirm that the soul and the world are of eternal duration.

Fourthly, Upon what principle and for what reason do some Samanas and Bramins hold the eternity of existences, and declare that the soul and the world are of eternal duration? Priests, there are some Samanas and Bramins who are reasoners and enquirers. Such an one from a course of reasoning and investigation, forms his opinion and says, The soul and the world are eternal, unproductive of new existences, like a mountain peak unshaken, imperishable. Living beings pass away, they transmigrate; they die, they are born; but they continue as being eternal. Priests, this is the fourth reason why some Samanas and Bramins are Sassata Wádá, and teach that the soul and the world are of eternal duration.

Priests, these Samanas and Bramins are Sassata Wádá, and for these four reasons teach that the soul and the world are of eternal duration. If any Samanas or Bramins are Sassata Wádá, and teach that the soul and the world are of eternal duration, it is either on account of these four reasons, or of some of them; there are no other reasons, besides these four, for this opinion.

Priests, the Tatágato fully understands this doctrine, the reasons upon which it is founded, how it has been received, and from what personal experience it has been deduced: He knows most distinctly that there have been such states of existence, and that there will be such hereafter.

He also knows other things far more excellent than these, but that knowledge has not been derived from sensual perceptions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct; and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations (*a*) he is perfectly free, having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent: not attainable by reason, subtle, and worthy of being known by the wise. These the Tatágato has ascertained by his own wisdom, and makes them publicly known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold the eternal existence of some things, but not of others, and who in four modes teach concerning the soul and the world, that some things are eternal, and that other things are not eternal. Upon what principle or for what reason do these Samanas and Bramins hold the eternal existence of some things but not of others, and teach in four modes concerning the soul and the world that some things are eternal but other things not eternal? There is a time Priests, when after a very long period, this world is destroyed. (*b*) At the destruction of the world very many Beings obtain existence in the Abassara Brahma Loka. (*c*) They are then spiritual beings (*d*) have intellectual pleasures, (*e*) are self-

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(*a*) වෙදනානං wedanánan, of the sensations: they are three: the sensation of pleasure, the sensation of pain, and a quiescent state, having neither pain nor pleasure.

(*b*) Reduced to an uninhabitable state, or chaos. But it appears from the discourse on "The appearance of seven suns" that the whole substance of the earth and the seas will be dissipated by the heat, so as to be, if not non-existent, at least imperceptible.

(*c*) The Abassara Brahma Loka is the 6th of that series, the entire number being 16. The longest period of existence in Abassara is eight kalpas. The inhabitants of the Brahma Worlds have bodily form, but not of that gross nature as to require the nourishment of food: they have "spiritual bodies."

(*d*) මනොමයො manomayo, made of mind: spiritual.

(*e*) පීතිභක්ඛා peetibakko, feeders on joyful emotions: those sensations being their sustentation.

resplendent, (*a*) traverse the atmosphere, (*b*) and remain for a very long time established in happiness. There is a time Priests, when, after a very long period this world is reproduced. Upon this reproduction of the world the Brahma world called the Brahma Wimáno comes into being, but without an inhabitant.

At that time a Being, in consequence either of the period of residence in Abassara being expired, or in consequence of some deficiency of merit preventing him from living there the full period, ceased to exist in Abassara and is re-produced in the uninhabited Brahma Wimáno. He is there a spiritual being, having intellectual pleasures, is self resplendent, traverses the atmosphere, and is for a long time in the enjoyment of happiness. After living there a very long time alone, being indisposed to continue in solitude, his desires are excited and he says, Would that another being were dwelling in this place. At that immediate juncture another Being, either on account of a deficiency of merit, or on account of the period of residence being expired, ceasing to exist in Abassara springs into life in the Brahma Wimáno in the vicinity of the first one. They are both of them spiritual beings, have intellectual pleasures, are self resplendent, traverse the atmosphere, and are for a long time in the enjoyment of happiness. Then, Priests, the following thoughts arose in him who was the first existent in that world: I am Brahma, Maha Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord of all, the Maker, the Creator. I am the Chief, the Disposer of all, the Controller of all, the Universal Father of all. This Being was made by me. (*c*) How does this

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(*a*) සයං පභො sayan pabho, splendid in themselves.

(*b*) අන්තලික්ඛෙචරො antalikke charo, walkers in the sky.

(*c*) The Titles assumed are 1. බ්‍රහ්මා Brahmá, 2. මහබ්‍රහ්මා Maha Brahmá, the great Brahma, 3 අභිභූ abhibhu, the Subjector or Conqueror, the Supreme Lord. 4. අනභිභූතො anabhibhuto, not subject to any, Invincible. 5. අඤ්ඤදත්ථුදසො annyadatthudaso, the perceiver of all things: the Omniscient. 6. වසවත්ති wasawatti the Ruler or Governor to whom all other things are subject. 7. ඉස්සරො issaro, the Lord; i. e. over every thing. 8 කත්තා katta, the Maker: The comment paraphrases it අහං ලොකස්ස කත්තා "I am the Maker of the world" 9. නිම්මාතා the Creator: the comment says "The earth, the Himalayan mountains, Maha Meru, the Sakwalla rock, the ocean, the moon and the sun were formed by me. 10. සෙට්ඨො settho, the Chief, the Most Excellent 11. සංජිතා sanjitá, the disposer of all: the comment paraphrases

appear? Formerly I thus thought, Would that another being were in this place: upon my volition this being came here. Those beings also, who afterwards obtained an existence there, thought, This illustrious Brahma is Maha Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator of all. He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. We were created by him, for we see that he was first here, and that we have since then obtained existence. Furthermore, Priests, he who was the first that obtained existence there has a very long period of existence, exceeds in beauty and is possessed of immense power, but those who followed him are short lived, of inferior beauty, and of little power. It then happens, Priests, that one of these beings, ceasing to exist there is born in this world, and afterwards retires from society and becomes a recluse. Being thus a houseless priest, he subjects his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains that mental tranquillity by which he recollects his immediately previous state of existence, but none prior to that. He therefore says, That illustrious Brahma is Maha Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator,. He is the chief, the Disposer of all things, the Controller of all, the Universal Father. That Brahma, by whom we were created is ever during, immutable, the eternal, the unchangeable, continuing for ever the same. But we, who have been created by this illustrious Brahma, are not ever during; we are mutable, short lived, mortal and were born here. This Priests is the first reason on account of which some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some things are eternal and that other things are not eternal.

Secondly, upon what principle or for what reason do some Samanas and Bramins hold the eternal existence of some things, but not of others, and teach concerning the soul and the world that some things are eternal and other things are not eternal. Priests, there are some Gods who are

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it, Be thou of the military tribe, Be thou a Bramin. Be thou a merchant. Be thou a cultivator. Be thou a layman, Be thou a priest, or recluse. Or lower than this, Be thou a camel, Be thou an ox : thus I divide those stations to all creatures 12 වසී wasee the controller of all events. 13. පිතාභූතා භව්‍යානං pitabúta bhawyánan the father of all living beings.

named Khiddhá Padusika. (*a*) These live long in the enjoyment of laughter, sport, and sensual pleasure. When they have been long engaged in laughter, sport, and sensual pleasure, their intellect becomes confused, and when their intellect becomes confused they transmigrate from that state of existence. It happens, Priests, that one of these beings, transmigrating from that state is born here, and forsaking the world he becomes a recluse. Being thus a houseless priest, he subdues his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains that mental tranquillity by which he remembers his immediately previous state of existence, but nothing prior to that. He therefore says, Those illustrious Gods who are not debauched by sensuality, do not spend a long period in laughter, sport and sensual pleasures; and not spending their time in laughter, sport and sensual enjoyments their intellects remain free from perturbance. These Gods do not migrate from that state, but are ever during, immutable, eternal and remain for ever unchangeably the same. But we were debauched with sensuality, and spent a long time in laughter, sport, and sensual pleasure: and, spending a long period in laughter, sport, and sensual pleasure, our intellects became confused; and when our intellects became confused we transmigrated from that state. We are impermanent, mutable, short lived, and being subject to transmigration, have been born here. This Priests, is the second reason why some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some things are eternal and other things not eternal.

Thirdly, upon what principle or for what reason do some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some things are eternal and others not eternal. Priests there are some Gods who are named Mano Padusiká. (*b*) These for a long period live irritated against each other; and being long irritated their minds become evil disposed towards each other; their bodies become weak, and their minds imbecile, and they transmigrate from that state of being. It then happens, Priests, that one of these beings, transmigrating from that state, is born here; and re-

(*a*) ඛිඩ්ඩා පදුසිකා kidda padusika, debauched by sport or pleasure.

(*b*) මනොපදුසිකා debauched in mind; or criminal in heart.

ting from the world becomes a recluse. Being thus a houseless priest, he subjects his passions, and being constant and persevering in the practice of virtue, by profound and correct meditation he attains that mental tranquillity by which he remembers his immediately previous state of existence, but nothing prior to that. He therefore says, Those illustrious Gods whose minds are uncorrupted, do not spent a long time in mutual irritation; and not spending a long time in mutual irritation their minds are not evil disposed towards each other; and not being evil affected towards each other their bodies do not become weak neither do their minds become imbecile. These Gods do not migrate from that state, but are ever during, immutable, eternal, and remain for ever unchangeably the same. But our minds were corrupted, and we spent a long time in mutual irritation; we became ill-affected towards each other; our bodies became weak and our minds imbecile, and we transmigrated from that state of existence. We are impermanent, mutable, short lived, and being subject to transmigration have been born here. This Priests is the third reason why some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some beings are eternal and others not eternal.

Fourthly, upon what principle and for what reason do some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world, that some things are eternal and that others are not eternal. Priests, there are some Samanas and Bramins who are reasoners and enquirers: such an one by a course of reasoning and investigation forms his opinion and says, This self (*a*) which is named the eye, the ear, the nose, the tongue, the body, is impermanent, mutable, is not eternal, but is subject to continued change: but this self which is named Mind, or Intellect, or Consciousness (*b*) is ever during, immutable, eternal, and remains unchangeably the same. This Priests is the fourth reason why some Samanas and Bramins hold the eternal existence of some things but not of others, and teach concerning the soul and the world that some things are eternal and other things are not eternal.

Priests, these Samanas and Bramins hold the eternal ex-

(*a*) අත්තා atta, the self, the I, the existing individual.

(*b*) චිත්තන්තිවා මනොතිවා විඤ්ඤාණන්තිවා chitantiwá manotiwá winnyánantiwá.

istence of some things but not of others, and in four modes teach concerning the soul and the world that some things are eternal and others not eternal. If, Priests, any Samana or Bramin hold the eternal existence of some things and not of others, and teach concerning the soul and the world that some things are eternal and that other things are not eternal, it is either on account of these four reasons, or on account of some of them; there are no other reasons than these for that opinion.

Priests, the Tatágato fully understands this doctrine, the reasons upon which it is founded, how it has been received, and from what personal experience it has been deduced: he knows that there have been such states of existence and that there will be such hereafter. He also knows other things far more excellent than these, but that knowledge has not been deduced from sensual perceptions. He with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, he is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle, and worthy of being known by the wise. These the Tatágato has ascertained by his own wisdom and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

There are Priests, some Samanas and Bramins who hold doctrines respecting finity and infinity, and who for four reasons speak of the world as being finite, or infinite (in extension.) Upon what principle or for what reason do these Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world as being finite or infinite. (*a*)

Priests, a Samana or Bramin subjects his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains a state of mental tranquillity: being thus mentally tranquil, he lives in the world with the perception of its being finite, and says, This world is finite and bounded on all sides. How does this appear? I, subjecting my passions and being constant

(*a*) These appears to have been metaphysicians who speculated concerning the infinity of space.

and persevering in the practice of virtue, have by profound and correct meditation attained mental tranquillity, and being thus tranquil I live in the world with the perception of its being finite, and by this I know that the world is finite and bounded on every side. This Priests is the first reason why some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite.

Secondly. Upon what principle or for what reason do some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite. Priests, a Samana or Bramin subjects his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains mental tranquillity: being thus mentally tranquil he lives in the world with the perception of its being infinite, and says, this world is infinite and boundless: if any Samanas and Bramins in the world say This world is finite and bounded on every side they speak falsely: the world is infinite and boundless. How does this appear? I, subjecting my passions, and being constant and persevering in the practice of virtue, have by profound and correct meditation attained mental tranquillity, and being thus tranquil I live in the world with the perception of its being infinite, and by this I know that the world is infinite and unbounded. This Priests is the second reason why some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite.

Thirdly. Upon what principle or for what reason do some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite. Priests, a Samana or Bramin subjects his passions, is constant and persevering in the practice of virtue, and by profound and correct meditation attains mental tranquillity: being thus tranquil he lives in the world with the perception of its being finite above and below, but infinite in the lateral expansion; he therefore says, This world is both finite and infinite. If any Samanas or Bramins say, this world is finite and bounded on all sides they speak falsely: or if any Samanas or Bramins say This world is infinite and unbounded, they also speak falsely: this world is both finite and infinite. How does this appear? I, subjecting my passions and being constant and persevering in the practice of virtue, have by profound and correct meditation attained mental tranquillity: and being thus tranquil I live in the

world with the perception of its being finite above and below, but infinite in the lateral expansion: by this I know that this world is both finite and infinite. This Priests is the third reason why some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite.

Fourthly. Upon what principle or for what reason do some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite? Priests, there are some Samanas or Bramins who are reasoners and enquirers: such an one, by a course of reasoning and investigation, forms his opinion and says, This world is neither finite nor is it infinite. If any Samana or Bramin says This world is finite and bounded on all sides he speak falsely: If any Samana or Bramin says the world is infinite and unbounded, he speak falsely. If any Samana or Bramin say the world is both finite and infinite he also speak falsely. The world is neither finite nor is it infinite. This, Priests, is the fourth reason why some Samanas and Bramins hold doctrines respecting finity and infinity, and speak of the world being finite or infinite.

Priests, these Samanas and Bramins hold doctrines respecting finity and infinity, and for four reasons speak of the world as being finite or infinite. If, Priests, any Samanas or Bramins holds doctrines respecting finity and infinity, and speak of the world being finite or infinite, it is on account of these four reasons or on account of some of them: there are no reasons for these opinions beside these four.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent then these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations is perfectly free, having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

There are, Priests, some Samanas and Bramins who are endless equivocators: who whenever they are questioned on any subject equivocate and for four reasons avoid giving a direct answer. Upon what principle or on what account are these Samanas and Bramins endless equivocators, and when questioned on any subject equivocate, and for four reasons avoid giving a direct answer. There are, Priests, some Samanas and Bramins who do not accurately understand either what constitutes virtue or what constitutes vice; such an one not accurately understanding what is virtuous or what is vicious thus reflects: I do not understand with accuracy what actions are virtuous or what actions are vicious; being thus ignorant of the nature of vice and virtue, should I pronounce an action to be virtuous or to be vicious, my decision may be influenced by my feelings or desires, by my discontent or displeasure, and under these circumstances I may speak that which is not true, and that will be to me a cause of grief, and that grief will endanger my spiritual well being; and thus he, fearing and abhorring falsehood, will neither pronounce an action to be virtuous nor to be vicious, but upon being questioned will escape from the question and avoid all explanation. If questioned, Is it so? he will reply I do not know. Is it thus? I do not know. Is it otherwise? I do not know. Is it not? I do not know. No, is it not? I do not know. This Priests is the first reason why some Sages and Bramins are endless equivocators, and being questioned on any subject, equivocate and answer wide of the subject.

Secondly. Upon what principle or for what reason are some Samanas and Bramins endless equivocators, and upon being questioned on any subject escape from the question and avoid all explanation. Priests, there are some Samanas and Bramins who do not accurately understand what constitutes virtue or what constitutes vice, such an one not accurately understanding what is virtuous or what is vicious thus reflects: I do not understand with accuracy what actions are virtuous or what actions are vicious: being thus ignorant of the nature of vice or virtue, if I pronounce an action to be virtuous or to be vicious my decision may be influenced by my feelings or desires, by my discontent or displeasure, and influenced by these feelings I may form an attachment to these objects: and attachment to any object is productive of grief, and that grief will endanger my spiritual welfare. He therefore fearing and abhorring attachment to existent objects, will neither pronounce an action to

be virtuous nor to be vicious, but upon being questioned will equivocate and answer wide of the subject. Upon being questioned Is it so? he will reply, I do not know. Is it thus? I do not know. Is it otherwise? I do not know. No? I do not know. No, is it not? I do not know. This, Priests, is the second reason why some Samanas and Bramins are endless equivocators, and being questioned on any subject equivocate and avoid giving an answer.

Thirdly, Upon what principle or for what reason are some Samanas and Bramins endless equivocators, and being questioned on any subject equivocate and avoid giving an answer. Priests, there are some Samanas and Bramins who do not accurately understand what constitutes virtue or what constitutes vice. Such an one not understanding what is virtuous or what is vicious thus reflects, I do not understand what actions are virtuous nor what actions are vicious: being thus ignorant of the nature of virtue or vice, if I pronounce an action to be virtuous or to be vicious, there are some Samanas and Bramins who are learned, wise, skilful disputants, splitters of hairs, and go about confuting the doctrines of others. I may encounter them and be questioned by them, and may be unable to answer them correctly, and this will grieve me, and that grief will endanger my spiritual well being. Thus he, fearing and disliking to come in contact with disputants, will neither pronounce an action to be virtuous or to be vicious, but upon being questioned he will escape from the question and avoid giving an answer. Upon being questioned Is it so? he will reply, I do not know. Is it thus? I do not know. Is it otherwise? I do not know. No? I do not know. No, Is it not? I do not know. This Priests is the third reason why some Samanas and Bramins are endless equivocators, and upon being questioned on any subject escape from the question and avoid giving an answer.

Fourthly, Upon what principle or for what reason are some Samanas and Bramins endless equivocators, and being questioned on any subject escape from the question and avoid giving an answer? Priests, there are some Samanas and Bramins who are dull and stupid, and when they are questioned on any subject they equivocate and answer wide of the subject. If questioned Is there a future state of being? they reply, If you ask me will there be a future state of being, should I have a future state of being, then I will explain it. Is it so? I do not know. Is it thus? I do not know. Is it otherwise? I do not know. No? I do

not know. What! No? I do not know, If he be asked, Will there be no future state of being? Is there both a future state and yet not a future state. Does a future state neither exist nor yet not exist? Are there beings who obtain existence without the intervention of parents? Are there no such beings? Do such beings exist and yet not exist? Do such being neither exist nor yet not exist? Are their joys and sorrows the result of previous conduct? or are there no such joys and sorrows? Are there joys and sorrows and yet (in other existences) no such joys and sorrows? Are such joys and sorrows neither experienced nor yet not experienced? Do beings live after death? do they not exist? Do they exist and yet not exist? Do they neither exist nor yet become non-existent? To these he will reply Do you question me on these subjects: when I experience them then I will explain them. But are they so? I do not know. Are they thus? I do not know. Are they otherwise? I do not know. Are they not? I do not know. What! Not know? I do not know. This is the fourth reason, Priests, why some Samanas and Bramins are endless prevaricators, and on being questioned on any subject equivocate and answer wide of the subject.

Priests, these Samanas and Bramins are endless prevaricators, and upon being questioned on any subject prevaricate and for four reasons answer wide of the question. If, Priests, any Samana or Bramin is an equivocator and upon being questioned on any subject answers wide of the subject it is on account of these four reasons or on account of some of them: there are no reasons for this beside these four.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their cause become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils, and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and

publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold that existence is not the result of a previously existing cause, and for two reasons teach that the soul and the world are not the results of causation. (*a*)

Upon what principle and upon what account do these Samanas and Bramins hold that existence is not the result of a previous existing cause, and for two reasons teach that the soul and the world are not the results of previous causation. There are, Priests, some Gods who have no consciousness of existence: (*b*) when the period arrives that consciousness is produced they cease to exist in that state. It then, Priests, happens that some one of them ceasing to exist in that state is born in this world, and afterwards renouncing the world he becomes a recluse: being thus a houseless priest he subjects his passions, is constant and persevering in the practice of virtue, and by profound and

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(*a*) අධිච්ච සමුප්පන්නිකා By අධිච්ච සමුප්පන්නං birth or production without a cause, is understood becoming existent without any previously existing reason for that existence. Budha holds පටිච්ච සමුප්පන්නං existence from a cause, but that cause is a moral one, as explained in my last paper: He says අවිජ්ජා පච්චයා සංඛාරා &c. i. e. on account of ignorance of the doctrines taught by him සංඛාරා නාමරූපං විඤ්ඤාණං &c. up to ජාති birth ජරා decay and මරණ death are produced. The අධිච්ච සමුප්පන්නිකා teach that man's existence is a new existence, without any previous cause, and without a Creator. Budha acknowledges that man's existence is a new existence, he acknowledges that man is not created, but he affirms that the moral qualities of a previously existing being is the seed of present existence. This present tree of existence grows from the seed of actions previously performed, as the tree now existent grows from seed taken from a previously existing tree: it is not the tree from which the seed was taken, but it could not have existed if the previous tree had not existed and borne fruit: that fruit is උපාදාන attachment to existing objects whether corporeal or mental. A Rahat is a tree: but he is free from උපාදාන and therefore bears no fruit, in consequence of which no future tree will exist. The series terminates at his death: there is a cessation from existence. This is Nirwána.

(*b*) අසඤ්ඤ සත්තා the 13th of the Brahma worlds, the duration of existence is 500 kalpas, according to the Abhidarma division of the sacred Books: they have රූපක්ඛන්ධො a body: and ජීවිතින්ද්‍රියං life, but no feeling, no perception, no thought, no consciousness; and have no sustenance of any kind.

correct meditation attains mental tranquillity: being tranquil, he recollects the reproduction of consciousness, but nothing previous to that: he therefore says, the soul and the world are produced without previous causation. How does this appear? I formerly did not exist: but I who did not previously exist have now obtained existence here. This, Priests, is the first reason why some Samanas and Bramins hold that existence is not the result of a previous existing cause, and teach that the soul and the world are not the results of causation.

Secondly. Upon what principle or for what reason do some Samanas and Bramins hold that existence is not the result of a previously existing cause, and teach that the soul and the world are not the results of causation. There are, Priests, some Samanas and Bramins who are reasoners and enquirers. Such an one by a course of reasoning and investigation forms an opinion and says, The soul and the world are not the results of causation. This, Priests, is the second reason why some Samanas and Bramins hold that existence is not the result of a previously existing cause, and teach that the soul and the world are not the results of causation.

Priests, these Samanas and Bramins hold that existence is not the result of a previously existing cause, and for two reasons teach that the soul and the world are not the results of causation. Priests, if any Samana or Bramin holds that existence is not the result of a previously existing cause, and teaches that the soul and the world are not the results of causation, it is on account of these two reasons or on account of one of them. There are no other reasons for this opinion besides these two.

These doctrines, Priests, are fully understood by the Tatágato; he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their cause become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils, and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise,

These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, these Samanas and Bramins hold doctrines respecting previous existence, and who meditating on the past, on account of previous events declare a variety of opinions founded on eighteen reasons. If, Priests, any Samana or Bramin hold doctrines respecting previous existence, and meditating on the past declare, on account of previous events, a variety of opinions, it is either on account of the whole of these eighteen reasons or on account of some of them. There are no other reasons besides these eighteen for these opinions.

These doctrines, Priests, are fully understood by the Tatágato; he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impresions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, is perfectly free having no attachment. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold doctrines respecting the future, and who meditating on futurity declare a variety of opinions respecting the future in forty four modes.

Upon what principle and on what account do these Samanas and Bramins hold doctrines respecting the future, and meditating on futurity declare a variety of opinions respecting the future in forty four modes.

Priests, there are some Samanas and Bramins who hold the doctrine of future existence and who, in sixteen modes, teach that the soul consciously exists after death.

Upon what principle or on what account do these Samanas and Bramins hold the doctrine of future existence and in sixteen modes teach that the soul consciously exists after

death? They teach that the soul is material, and that it will for ever consciously exist after death; they teach that the soul is immaterial and will have an eternal conscious existence after death; they teach that the soul partakes both of materiality and of immateriality and will have an eternal conscious existence after death; they teach that it is neither material nor yet immaterial and will have an eternal existence after death; they teach that it will be finite, or that it will be infinitely diffused, or that it will partake both of finity and infinity, or that it is neither finite nor yet infinite;—that it will have one mode of consciousness, or that it will have many modes of consciousness;—that its perceptions will be few; or that its perceptions will be boundless:—that it will be a state of perfect happiness, or that it will be a state of unmixed misery;—that it will be a state in which the sensations of joy and sorrows will not be known: these states they teach will continue for ever after death.

Priests, these Samanas and Bramins hold the doctrine of future existence, and in sixteen modes teach that the soul has a conscious existence after death. If any Samana or Bramin hold the doctrine of future existence and teaches that the soul has a conscious existence after death, it is in these sixteen modes, or in some of them. Besides these there are none other.

These doctrines, Priests, are fully understood by the Tatágato; he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinctions of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold the doctrine of future unconscious existence, and who in eight modes teach that the soul will have an unconscious existence after death. Upon what principle and on what ac-

count do some Samanas and Bramins hold the doctrine of future unconscious existence, and in eight modes teach that the soul will have an unconscious existence after death? They teach that the soul is material and will have an eternal unconscious existence after death; or that it is immaterial, or that it partakes both of materiality and immateriality, or that it is neither material nor yet immaterial;—that it will be finite, or that it will be infinite, or that it will partake both of finity and infinity, or that it is neither finite nor yet infinite, and that thus it will have an eternal unconscious existence after death.

Priests, these Samanas and Bramins hold the doctrine of future unconscious existence, and in eight modes teach that the soul will have an unconscious existence after death. If any Samana or Bramin hold the doctrine of future unconscious existence, and teach that the soul has an unconscious existence after death, it is either in these eight modes or in some of them, for there are none others besides these.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who hold that there is a future state of being neither conscious nor unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness. Upon what principle and on what account do these Samanas and Bramins hold the doctrine of a future state of being neither conscious nor yet unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness.

They teach that the soul is material, or that it is immaterial, or that it partakes both of materiality and immateriality, or that it is neither material nor yet immaterial:—that it will be finite, or that it will be infinite; or that it will partake both of finity and infinity, or that it is neither finite nor yet infinite, and that thus it will have an eternal existence after death between consciousness and unconsciousness.

Priests, these Samanas and Bramins affirm there is a future state of being neither conscious nor unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness. If any Samanas or Bramins affirm that there is a future state of being, neither conscious nor unconscious, and teach that the soul will hereafter exist in a state between consciousness and unconsciousness, it is in these eight modes, or in some of them: for there are none besides these.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

There are, Priests, some Samanas and Bramins who affirm that existence is destroyed, and who teach in seven modes that beings are cut off, destroyed, annihilated. Upon what principle and upon what account do these Samanas and Bramins affirm that existence is destroyed, and teach, in seven modes that living beings are cut off, destroyed, annihilated? There are, Priests, some Samanas and Bramins who thus affirm and believe, and say, Friend, the soul is material, formed of the four elements, generated by the parents: upon the dissolution of the body, it is cut off, des-

troyed, and after death will no longer exist: at that time, Friend, this soul is completely annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply, and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul is not then annihilated. There is, Friend, another state unknown and unexperienced by you, but known and experienced by me: in that state the form is godlike, and the pleasures of the senses are enjoyed; upon the dissolution of that body the being is cut off, destroyed, and after death will no longer exist: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated: there is, Friend, another state unknown and unexperienced by you, but known and perceived by me; in that state the form is godlike, the pleasures are mental, and all the powers and faculties are in perfection. Upon the dissolution of that body by death the being is cut off, destroyed and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, Friend, another state unknown and unperceived by you, but known and perceived by me, in that state the soul is far removed from bodily form, from perturbation, and from the consideration of multifarious perceptions, boundless as the atmosphere; this is the aerial residence. When that state is dissolved by death the being is cut off, destroyed, and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, Friend, another state unknown and unperceived by you, but known and perceived by me, that state is far beyond the aerial residence, and is one of unbounded consciouness, the region of intellect. When that state is dissolved by death the being is cut off, destroyed, and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of living beings.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, Friend, another state unknown and unperceived by you, but known and perceived by me: that state is far beyond the intellectual region; where there is nothing, (to disturb the profound tranquillity of the soul) it is in the region of unoccupied space. When that state is dissolved by death the being is cut off, destroyed and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of a living being.

Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated. There is, Friend, another state unknown and unperceived by you but known and perceived by me, that state is far beyond that of unoccupied space; there the existence is neither conscious nor yet unconscious. When that state is dissolved by death the being is cut off, destroyed and no longer exists: at that time, Friend, the soul is annihilated. Thus some teach the excision, the destruction, the annihilation of a living being. (*a*)

Priests, these Samanas and Bramins affirm that existence is destroyed, and teach in seven modes that living beings are cut off, destroyed and annihilated. If any Samanas or Bramins affirm that existence is destroyed, and teach that living beings are cut off, destroyed and annihilated, it is either in these seven modes or according to some of them: there are no other modes besides these.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils, and the extinction of the sensations, is perfectly free

(*a*) The last four constitute the Arupa Worlds, in which there is no material form: the last and most exalted of these is the indefinitely extended dreamy state, neither conscious nor yet altogether without consciousness, a profound, undisturbed repose which continues during 84,000 kalpas: but it is not Nirwána, not the ultimate cessation of being, for the seed will produce a new plant, and after 84,000 kalpas a fresh existence will commence in some inferior state.

having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, there are some Samanas and Bramins who speak concerning the extinction of sorrow (or Nirwána) while in a state of existence, (*a*) and in five modes teach that living beings may enjoy perfect happiness. (*b*) Upon what principle and on what account do some Samanas and Bramins speak respecting the extinction of sorrow while in a state of existence, and in five modes teach that living beings may enjoy perfect happiness? Priests, there are some Samanas and Bramins who affirm and believe this and say, Whenever, Friends, the soul has a full, complete and perfect enjoyment of the five senses, then the soul attains in the present state the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being in the present state of existence.

Another will reply and say, Friend, I do not deny that there is such a state as you mention, but the soul does not then obtain a perfect deliverance from sorrow: for, Friend the enjoyments of sensual pleasures are impermanent, sources of suffering, are of a changeable nature, and from their inconstancy produce sorrow, weeping, pain, discontent and vexation. If the soul, free from sensuality and crime, obtain the happiness produced by the first course of profound meditation, and live in the enjoyment of an investigating an enquiring mental abstraction, then, Friend, the soul obtains the perfection of happiness. Thus some teach that perfect happines may be experienced by a living being.

(*a*) දිඨ ධම්ම නිබ්බානං Nirwána in the present state of existence. The Comment explains Nirwána to mean, the extinction of sorrow. This Budha affirms can only be effected by the cessation of existence. I translate නිබ්බානං by extinction of sorrow. The words in the comment are Ditt'ha Dammo, means the present state of existence, and is equivalent to "In whatever state he may have attained existence." Ditt'hi Damma Nibbána is, the subjection (or removal) of sorrow in the present state of existence.

(*b*) Perfect happiness. පරමදිඨ ධම්ම නිබ්බානං the most excellent (or complete) removal of sorrow in the present state of existence.

Another will reply and say, Friend, I do not deny that there is such a state as you mention, but the soul does not then obtain the full extinction of the sorrows connected with existence, for by enquiry and research fresh objects for investigation are perceived. But, Friend, if the soul can attain the second course of profound meditation, and ceasing enquiry and research, by spirituality and pureness of mind obtain the joy and happiness produced by undisturbed mental tranquillity, unmixed with enquiry or investigation, then, Friend, the soul obtains the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being.

Another will reply and say, Friend, I do not deny that there is such a state as you mention, but the soul does not then obtain the full extinction of the sorrows connected with existence, for whatever joy or mental elation may be experienced, by that enjoyment the desire of happiness is perceived to increase. But, Friend, if the soul be freed from the desire of enjoyment, being uninfluenced by the sensations of joy or sorrow, thoughtful, considerate, and experiencing corporeal ease: and obtain that mental happiness, resulting from the third course of profound meditation, which is named by Rahats, Indifference: Then, Friend, the soul obtains the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being.

Another will reply and say, Friend, I do not deny that there is such a state as you mention, but the soul does not then obtain the full extinction of the sorrows connected with existence; for there will be a continual mental recurrence to the ease enjoyed, and by that the desire towards it will increase. But, Friend, if the soul be freed from the sensations of ease or pain, and if its former feelings of satisfaction be destroyed, and the absolute indifference to ease or pain connected with the fourth course of profound meditation, together with a state of perfect purity, be obtained, then, Friend, the soul obtains the perfection of happiness. Thus some teach that perfect happiness may be experienced by a living being.

Priests, these Samanas and Bramins speak concerning the extinction of sorrow while in a state of existence, and in five modes teach that living beings may enjoy perfect happiness. Priests, if any Samana or Bramin speak concerning the extinction of sorrow while in a state of existence, and teach that living beings may enjoy perfect happiness, they

teach this doctrine either in these five modes or in one of them, besides these there is no other.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual impressions. He, with knowledge not derived from the impressions on the senses is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils, and the extinction of the sensations, is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom, and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, these Samanas and Bramins hold doctrines respecting the future, and meditating on futurity declare a variety of opinion respecting the future in 44 modes. If, Priests, any Samanas or Bramins hold doctrines respecting the future, and meditating on futurity declare a variety of opinions respecting the future, they declare these opinions according to these 44 modes, or according to one of them: besides these there are no others.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual perceptions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct; and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, is perfectly free, having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle, and worthy of being known by the wise. These the Tatágato has ascertained by his own wisdom, and makes them publicly known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, these Samanas and Bramins hold doctrines re-

specting the past, or respecting the future, or respecting both the past and future, and meditating on previous events or those which are in futurity, declare a variety of opinions respecting the past and future in 62 modes. If, Priests, any Samanas or Bramins hold these opinions it is either accordin to these 62 modes, or according to some of them. Besides these there is no other mode in which these opinions can be held.

These doctrines, Priests, are fully understood by the Tatágato: he knows the causes of their being held and the experience upon which they are founded. He also knows other things far more excellent than these, but that knowledge has not been derived from sensual perceptions. He, with knowledge not derived from the impressions on the senses, is fully acquainted with that by which both the impressions and their causes become extinct, and distinctly perceiving the production, the cessation, the advantages, the evils and the extinction of the sensations, he is perfectly free having no attachments. Priests, these doctrines of the Tatágato are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle, and worthy of being known to the wise. These the Tatágato has ascertained by his own wisdom and publicly makes them known. Of these he may speak who correctly declares the real excellencies of the Tatágato.

Priests, among these Samanas and Bramins are some who hold opinions respecting a perpetuity of being, and who in four modes teach that the soul and the world have an eternal existence. But the teaching of these Samanas and Bramins are founded on their ignorance, (*a*) their want of perception of truth, (*b*) their personal experience, (*c*) and on the fluctuating emotions of those who are under the influence of their passions. (*d*) Priests, among these Samanas and

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(*a*) අජානතං being unacquainted with the truth, whereas Budha's declarations are make ජානතා by him who knows,

(*b*) අපස්සතං not seeing things as they really are : But Budha's teachings are පස්සතා by him who sees the truth.

(*c*) වෙදයිතං the things with which they have become acquainted by their personal experience, either in this or in previous births : by which they know only the fact, such and such things took place, but mistake the cause of the event : the experience was correct, the deduction from the experience false.

(*d*) තණ්හාගතානං පරිතසිත විප්ඵන්දිතමෙව Even as the fluctuating emotions of those subject to their lusts. The Comment says, which is as unstable as a pillar fixed in a heap of chaff : i. e.

Bramins are some who hold the eternal existence of some things but not of others, and who in four modes teach concerning the soul and the world that some things are eternal and other things not eternal. But the teaching of these Samanas and Bramins is founded on their ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold doctrines respecting finity and infinity, and who in four modes teach concerning the world being finite or infinite. But the teaching of these Samanas and Bramins is founded on their ignorance, their want of perception of truth, their personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who are endless equivocators, and who when questioned on any subject, equivocate and in four modes avoid giving a direct answer. But the conduct of these Samanas and Bramins results from ignorance, their want of perception of truth, their personal experience, and the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold that existence is not the result of a previously existing cause, and in two modes teach that the soul and the world are not the result of previous causation. But the teaching of these Samanas and Bramins results from ignorance, their want of perception of truth, their own personal experience, and the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are those who thus hold doctrines respecting existence, and who meditating on the past, on account of previous events declare a variety of opinions in eighteen modes. But the teaching of these Samanas and Bramins is founded on their igno-

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without any solid foundation. Those who speak of the eternity of beings and affirmed them to be නිච්චා permanent &c. directly oppose Budha whose fundamental doctrine is සබ්බං අනිච්චං all things are impermanent, everchanging.

The substance of Budha's decision is, so far as these teachers spoke of the things they had experienced they spoke correctly : those things they in reality had experienced : but the doctrines they deduced from that experience he pronounced to be false, resulting from their want of perfect knowledge, and from an incorrect and imperfect perception of truth.

rance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold the doctrine of future conscious existence, and in sixteen modes teach that the soul consciously exists after death. But the teaching of these Samanas and Bramins is founded on their ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold the doctrine of future unconscious existence, and in eight modes teach that the soul exists after death in a state of unconsciousness. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold the doctrine of a future state of being neither conscious nor yet unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who affirm that existence is destroyed; and who in seven modes teach that existing beings are cut off, destroyed, annihilated. But the teaching of these Samanas and Bramins is founded on their ignorance, their want of perception of truth, their own personal experience, and the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who speak concerning the extinction of sorrow while in a state of existence, and in five modes teach that living beings may enjoy perfect happiness. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are those who thus hold doctrines respecting the future, and who meditat-

ing on futurity declare a variety of opinions respecting the future in forty four modes. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, these Samanas and Bramins hold doctrines respecting the past or respecting the future, or respecting both the past and the future, and meditating on previous events or on those still in futurity, declare a variety of opinions respecting the past and future in sixty two modes. But the teaching of these Samanas and Bramins is founded on ignorance, their want of perception of truth, their own personal experience, and on the fluctuating emotions of those who are under the influence of their passions.

Priests, among these Samanas and Bramins are some who hold doctrines respecting a perpetuity of being, and who in four modes teach that the soul and the world have an eternal existence: but this teaching is the result of the impressions made upon their senses. (*a*)

Priests, among these Samanas and Bramins are some who hold the eternal existence of some things but not of others, and who in four modes teach concerning the soul and the world that some things are eternal and other things not eternal: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who hold doctrines respecting finity and infinity, and who in four modes teach concerning the world being finite or infinite: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who are endless equivocators, and who when questioned on any subject equivocate and in four modes avoid giving a direct answer, But this is the result of the impressions made upon the senses.

(*a*) ඵස්සපච්චයා through the medium of touch or collision: i. e. of some thing external coming in contact with their powers of perception : thus sensation, perception, reasoning and consciousness are defined to සංඵස්සජ produced by contact or collision. This is nearly the same as වෙදයිතං in the preceding series. But Budha affirms that his doctrines are not deduced from his own experience or from the experience of others, as knowledge so derived must necessarily be imperfect : but being Budha he at one glance surveys the whole field of truth, and sees every thing as it really is, and in its just proportions.

Priests, among these Samanas and Bramins are some who hold that existence is not the result of a previously existing cause, and in two modes teach that the soul and the world are not the result of previous causation: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are those who hold doctrines respecting previous existence, and who, meditating on the past, on account of previous events declare a variety of opinions in eighteen modes: but these are the impressions made upon the senses.

Priests, among these Samanas and Bramins are those who hold the doctrines of future conscious existence, and in sixteen modes teach that the soul consciously exists after death: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are those who hold the doctrines of future unconscious existence, and in eight modes teach that the soul exists after death in a state of unconsciousness: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who hold the doctrine of a future state of being neither conscious nor yet unconscious, and in eight modes teach that the soul will hereafter exist in a state between consciousness and unconsciousness: but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who affirm that existence is destroyed, and who in seven modes teach that existing beings are cut off, destroyed, annihilated: (*a*) but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who speak concerning the extinction of sorrow while in a state of existence, and in five modes teach that living beings may enjoy perfect happiness, but this teaching is the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are those who thus hold doctrines respecting the future in forty four modes: but these are the result of the impressions made upon the senses.

Priests, these Samanas and Bramins hold doctrines re-

(*a*) With the exception of the උච්ඡෙදවාද all the rest hold the eternity of future existence.

specting the past, or respecting the future, or respecting both the past and the future, and meditating on previous events or on those still in futurity, declare a variety of opinions respecting the past and future in sixty two modes; but these are the result of the impressions made upon the senses.

Priests, among these Samanas and Bramins are some who hold doctrines respecting a perpetuity of being and who in four modes teach that the soul and the world have eternal existence, but certainly the thing (or truth) is not so, but only that these things have been experienced by them. (*a*) (The same words are used after the enumeration of each sect as in the former instances and therefore not necessary to be repeated.)

Priests, those Samanas and Bramins who hold doctrines respecting the perpetuity of existence &c. (each sect is again enumerated and then the following is affirmed respecting them.)

All these 62 modes of teaching respecting the past, or the future, originate in the sensations experienced by repeated impressions made on the six organs of sensitiveness: on account of these sensations desire is produced, in consequence of desire an attachment to the desired objects, on account of this attachment reproduction in an existent state; (*b*) in consequence of this reproduction of existence, birth: in consequence of birth are produced disease, death, sorrow, weeping, pain, grief and discontent. If priests, at any time a priest has a correct understanding respecting the production, the cessation, the advantages, the evils and the extinction of the six organs of sensitiveness, he understands things far superior to all that is taught by these teachers.

If Priests any Samanas or Bramins hold doctrines respecting the past, or respecting both the past and the future, and meditating on previous events or on those still in futurity, declare a variety of opinions respecting the past and future in 62 different modes, they are all included in this net, where they float up and down, being surrounded by it. Thus, Priests, a skilful fisher, or one of his pupils, casts a fine net into a pond having but little water, and thinks, whatever fish of size may be in this pond every one will be

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(*a*) තෙවත අඤ්ඤත්‍ර ඵස්සා පටිසංවෙදිස්සන්තීති නෙතං ඨානං විජ්ජති.

(*b*) භවො the germ of existence in either of the three divisions කාම රූප අරූප; the worlds of men and gods,—the worlds of Brahma,—the worlds in which no bodily form exists.

caught in this net, and being surrounded by it will there flounder up and down: even so, Priests, whatever Samana or Bramin may hold doctrines respecting the past or respecting the future, or respecting the past and the future, and meditating on previous events or on those still in futurity, may declare a variety of opinions respecting the past and future, they are every one in this net of 62 modes, and being included within it flounder up and down.

Priests, that which binds the Tatágato to existence is cut off, (*a*) but his body still remains, and while his body shall remain he will be seen by gods and men, but after the termination of life, upon the dissolution of the body, neither gods nor men will see him. Thus Priests, if the stalk upon which a bunch of mangoes is suspended be cut off, all the mangoes united to that stalk will accompany it: even thus Priests, the Tatágato's stalk of existence is cut off, but his body still remains, and while his body remains gods and men perceive him, but at the end of life, when the body is dissolved neither gods nor men will see him.

When he had thus spoken the Venerable Anando said to Bagawa, wonderful, O Lord, and before unknown! what name shall be given, O Lord, to this discourse. Ananda this discourse may be received as the net of knowledge, (*b*) the net of religious instruction, (*c*) the Braminical net, (*d*) the net of doctrines, (*e*) irrefutable, victorious in the contest.

When Bagawa had thus spoken the Priests, were highly edified, and the thousand foundations of the universe were shaken.

End of බ්‍රහ්මජාල සුත්තං

(*a*) උච්චින්න හවනෙත්තිකො the stalk of existence is completely severed, cut off.

(*b*) අත්ථජාලං att'ha jálan.

(*c*) ධම්මජාලං damma jálan.

(*d*) බ්‍රහ්මජාලං brahma jálan.

(*c*) දිට්ඨිජාලං ditt'hu jálan.

THE SIXTH CHAPTER
OF THE
TIRUVATHAVUR PURANA
ENTITLED
"THE VANQUISHING OF THE BUDDHISTS IN DISPUTATION"

TRANSLATED WITH NOTES

By Simon Casie Chitty, Esq. *C.M.R.A.S.,H.M.C.B.R.A.S.*

A certain ascetic, who never forsook the feet of the God wearing long and pendant plaits of tangled hair (*a*), being possessed of a mind desirous of examining the beauties of the sea girt earth, visited the kingdom of *Chóla* (*b*), and worshipped at *Tillei* (*c*), and then purposing to see the spotless kingdom of *Ilá* (*d*), departed thither.

(*a*) Siva, the supreme divinity of the Hindu mythology.

(*b*) In the original Chóla nadu (சோழ நாடு), the same with Chóladesa or Cholamandala, the part of the coast extending from Point Calymere to the mouth of the Kristna river : so called from a dynasty of Tamil kings, who reigned over it in ancient times, and all of whom were distinguished by the common appellation of Cholas. It was the Paralia Soraetanum of Ptolemy, and is now designated by the Europeans the Coast of Coramandel.

(*c*) Tillei (தில்லை), the same with Chitambaram (சிதம்பரம்) vulgo Chillambaram, a celebrated place of Hindu worship, situated near the Coleroon river, a little to the south of Porto Novo : so called from its having been founded in, or near a wood of Tillei trees (Excoecaria agallocha). The temples of Chillambaram are manifestly of some antiquity, and are still in great repute and visited by multitudes of pilgrims Malte Brun, vol. iii. p. 184, thus describes them : "They are encircled by a high wall of blue stone. The chief of the four pagodas is on the same plan with that of Juggernaut, though on a smaller scale, and it is esteemed a master-piece of architecture. Each of the three gates is surmounted with a pyramid 120 feet high, built with large stones about 40 feet long, and more than 5 broad, all covered with plates of copper adorned with figures The whole structure extends 1332 feet in one direction and 936 in another. In the area of the temple, there is a large tank, skirted on three sides with a beautiful gallery supported by columns. On the fourth is a magnificent hall ornamented with 999 columns of blue granite covered with sculptures" It is said that formerly three thousand Bráhmans were dedicated to the service of the temples at Chillambaram, but that at present there are not more than three hundred. They are distinguished from the other Brahmans by their wearing the lock of hair (குடுமி) in front of the head instead of the hinder part.

(*d*) Ilá or Ilam (ஈழம்), the Tamil name of Ceylon. It is syno-

The ascetic thus departing, arrived at the town in which the supremely excellent king of *Ilá* resided, and there wheresoever he resorted, began to repeat from an inward love (to the God), "may the Sanctuary of *Tillei* endure prosperously for countless times!"

As the ascetic, wheresoever he resorted, continued to speak thus of the renowned *Ponnambalam* (*a*), the vicious and senseless Buddhists, who dwelt in *Ilá*, went before their king, and respectfully bowing down to him, thus addressed him: "O king, listen to a thing we will tell thee!"

"There is a certain one, perfect in ability, sojourning in this town; he has for ornament merely a string of *Ruddráksha* beads (*b*), and lives upon daily alms, and whether he stands or sits, repeats still the word "*Ponnambalam*."

The king said, "Go bring him hither this very day." They went accordingly, and said to him, "Beloved, the king calleth thee, come." To which he replied, "Has the king any concern with those who think on nothing, and live upon the innocent alms which they daily collect?"

Then said they to him, "Though thou livest upon alms collected in the country, and hast no other concern but that, yet must thou come to our king, who weareth the garland

nymous with "gold." and was probably conferred on the island in allusion to the legend in the Ramayana of its having been formed out of the three peaks of the golden mountain (Maha Meru), which were severed from the parent rock and hurled into the sea during a fierce contest between the thousand headed hydra and the God of winds as to which of them was the strongest. Mr. Taylor, in his annotations to the forty fourth Tiruvilleiádel, or "Amusements of Siva," in which a songstress from Ilá is stated to have been engaged in a musical contest in the court of the Pándian king at Madura, confesses himself to be embarrassed as to what country was meant by Ilá; but this embarrasment arose entirely with himself in writing the word Irá instead of Ilá, which gave it a nearer approach to Irán, and almost induced him to identify it with Persia but for the difficulty which interposed, "Could one from Persia speak Tamil?" Vide Taylor's Oriental Historical Manuscripts. vol. i. p. 132.

(*a*) Ponnambalam (பொனனமபலம), the same with Chillambaram, implying "the Golden Court": so called from one of the courts of that temple having been originally covered with plates of gold.

(*b*) Ruddráksha (ருததிராஷம), the nuts of the Eleocarpus lanceolatus, perforated and used as beads in the rosaries of the worshippers of SIVA

come to our king, who weareth the garland of fragrant root (*a*), inasmuch as the kings are charged with the protection of those who dwell in the world." The faultless one, thereupon, went along with the messengers, who bore the radiant javelins.

Surrounded by his army sat the beautiful-shouldered king with the Buddhist hierarch, who, having studied the three ancient *Pitakas* (*b*), had freed himself from the four evils (*c*), acquired the five good qualities (*d*), and endowed himself with the power of restraining the six hurtful propensities (*e*), and the five organs of sense (*f*), and taught that the annihilation of the *Kandhas* (*g*), was the ultimate beatitude.

With a shred of white cloth around his loins, and bearing in his hand a wallet and a long staff mounted with tinkling

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(*a*) The root of the Andropogon muricatum.

(*b*) Pitakas (பிடகம்), the Buddhistical scriptures, which are divided into three sections, called the Weenya Pitaka, Sútra Pitaka, and Abhid'harma Pitaka. They contain the doctrines of BUDDHA as orally delivered by him, and afterwards reduced to writing by his disciples.

(*c*) The four evils (நான்கு குற்றம்): this must probably be a mistake, for in the Sadur Agarádi only three are mentioned, viz: 1 (காமம்) Lust, 2 (வெகுளி) Wrath, and 3 மயக்கம் Infatuation. In the Nigandu Súlámani BUDDHA is called மூக்குற்றங்கடிந்தோன் he who is exempt from the three evils.

(*d*) The five good qualities (பஞ்சசீலம்) consist in abstaining from

கொலை . . . . . . slaughter.
களவு . . . . . . theft.
பொய் . . . . . . lying.
காமம் . . . . . . illicit intercourse between the sexes, and
கள்ளருந்தல் . . drinking intoxicating liquors.

(*e*) The six hurtful propensities (அகத்தாறுபகை) are:

1 காமம் . . . . . . Lust.	4 மோகம் . . . . . . sensuality,
2 குரோதம் . . . . Hatred,	5 மதம் . . . . Pride,
3 லோபம் . . . . Avarice,	6 மாற்சரியம் . . . . Envy.

(*f*) The five organs of sense (பஞ்சேந்திரியம்) are:

மெய் . . . . . . the body	மூக்கு . . . . . . the nose. and
வாய் . . . . . . the mouth	காது . . . . . . the ear.
கண் . . . . . . the eye.	

(*g*) The five Kandhas (பஞ்சகந்தம்): 1 உருவம் organized body, 2 வேதனை sensation, 3 குறிப்பு discrimination (including all the reasoning faculties); 4 பாவனை perception and 5 விஞ்ஞானம் consciousness.

bells, his face adorned with a circlet of sandel, and betraying a smile, the plaits of tangled hair from his head continually waving, the ascetic entered the presence of the king so as to startle him, and took his seat at his side, saying "*Ponnambalam.*"

Gazing on the ascetic, who thus sat, the king asked him, "what is the meaning of thy repeating here *Ponnambalam?*" he replied, "O ruler of the world, hearken! In the holy country, of which the *Chóla* king (*a*), refulgent with increasing fame, takes care with the fixed looks of his two compassionate eyes, there is a sanctuary, called *Puliyoor*(*b*).

"That sanctuary was originally a wood of *Tillei*-trees, and as it shone forth anterior to all worlds (*c*), it may be called the principal seat of God. In the *Sitsabha* (*d*), which glitters there even as in the centre of this earth, the God danced the sacred *Tándava* (*e*), before PARVATI (*f*) whose breasts are besmeared with (pulverized) sandel.

"There is a holy pond, which healed the son of the potent monarch *Menu* (*g*), of the leprosy on his body, and gave

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(*a*) The original word here used to designate the Chóla-king is Valava (வளவன), which signifies "the Lord of the fertile country."

(*b*) Puliyoor (புலியூர), the same with Chillambaram, signifying "the tiger's town": so called from its having been the abode and place of devotion of a sage whose feet resembled those of a tiger, and was hence surnamed in Sanscrit Vyaghrapáda, or "the tiger-footed."

(*c*) All worlds "The Hindus believe not only in a plurality of worlds, but in a plurality of systems, called Andas (அணடம), of which the entire collection constitutes the Brahmanda (பிரமாணடம), the universe." (ELLIS's Cural p. 2.) According to some of their philosophers there are besides our own "other systems of worlds collected in companies beyond the reach of thought;" the more moderate amongst them, however, reduce the number of systems to a thousand and eight, including our own, which they say consists of fourteen worlds, seven upper, and seven lower ones.

(*d*) Sithab'ha (சிறசபை), the Sanctum Sanctorum in the temple of Chillambaram. It has no idol, and is intended to typify the visible heavens.

(*e*) Tándava (தாணடவம), a peculiar kind of dancing said to have been invented by SIVA: so called from TANDU, one of his attandants whom he instructed in it. Wilson's Select Specimens of the Theatre of the Hindus, vol. 1. Intro: p. xix.

(*f*) In the original UMA (உமை), the same with PARVATI.

(*g*) MENU (மனு); This personage must not be confounded with

him a form as beautious as the golden mountain. Were even those who have not performed any penance on earth on account of their former births to bathe in this pond, and witness the sacred *Tándava,* significative of the five divine operations *(a),* they would not be born again.

"Declaring himself the ablest of the Gods of the different sects *(b),* who desire to liberate sentient beings from the misery of birth inherent in them, and endow them with ultimate beatitude, he (SIVA) put on feet rings of bright gold *(c),* set up his mighty banner *(d),* and being greatly elated therewith danced before the graceful damsel PARVATI *(e).*

"Should even those wretches so wicked in their thought, word, and deed, as not to meditate on the feet of the God

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any of the MENUS of the Manwantaras, or great periods. The Kóil Purána, a section of which is entirely devoted to the particulars of the miracle here recorded, mentions him only as "a king of Gauda (the central part of Bengal) sprung from the Solar race." His son was first named SINGHAVARMA or the lion-bodied, but that after he was cured of the leprosy, he assumed the title of HIRANYA-VARMA, or the gold-bodied. I have not been able to ascertain any thing as to the time when MENU, or his son flourished, and am afraid that it will ever remain an unsolved problem.

(*a*) The five divine operations (பஞசகிருததியம), they are 1 (சிருடடம) Creation; 2 (திதி) Preservation; 3 (சஙகாரம) Destruction; 4 (திரோதானம) Concealment; and 5 (அனுககிரம) Mercy.

(*b*) There are sixteen different sects among tbe Hindus, of which the Vairavas, Vámas, Kálámuk'has, Mahávratas, Pásupatas and Saivas, worship SIVA; the Yádavas, Máyávátas, Hiranyagarb'has, Rámanujar, Bháskaras, and Tatvád'his worship VISHNU; the Arhatas worship ARHAH, the Budd'has worship BUDDHA, the Chárvakas worship their own intellect; and the Lokayátikas worship no God at all. Some of these sects are again split into several minor ones, but the limits which I have prescribed to my notes will not permit my enumerating them all here.

(*c*) In the original (கழல), Kallel: massive rings of gold or silver with a fringe of small bells, anciently worn by warriors upon their ancles.

(*d*) To set up a banner: this denotes, by way of metaphor, to begin a thing with a resolution to accomplish it in despite of all obstacles; but it is also usual with the Hindus to set up banners in their temples when they celebrate any festivity.

(*e*) In the original AMBIKA (அமபிகை), the same with PARVATI.

wearing the tiara of well-nourished hair, but once pronounce the word *"Ponnambalam,"* they would derive the same benefit as if they had repeated the prosperous *pentagrammata (a)*, with their tongues twenty one thousand and six hundred times." Thus said the ascetic of unfailing renown.

"O king, who art destitute of the holy ashes *(b)*, as well as of the pentagrammata! this is the import of the word "*Ponnambalam*" which I pronounced." Thus spake the ascetic, whose mind was (stable) like a mountain; and the Buddhist hierarch, thereupon, became exasperated, and thus addressed him: "Is there any God besides the Lord of whom the three *Pitakas* have declared.

"Going hence I shall go to *Tillei*, and contend with him (Siva), and cut asunder his dancing foot rings and pendant flag, and then proclaiming to the world that Buddha, who sits under the shade of the *Bódhi* tree *(c)* is only God, convert the sanctuary there into a temple for his worship."

Saying, "I shall accomplish this object in three days," the Buddhist, with anguish of mind, arose from his seat, mounted a beautiful palanquin, and attended by a retinue of his disciples, traversed speedily the sparkling wavy-ocean, land and woods, and arrived at *Puliyoor*.

The king also having resolved to visit the golden sanctuary that he might obtain a cure for his beloved daughter, who was dumb, mounted his incomparably splendid state palanquin, and attended on all sides by his army, proceeded to the *Chóla* country *(d)*, and entered the precincts of *Tillei*.

The Buddhist, who preceded him, having alighted from his palanquin in the bounds of *Tillei (e)*, repaired to the

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(*a*) In the original Panchashara (பஞ்சாக்ஷரம): the five letters, forming the mystical Saiva formule Na-ma-si-va-ya i. e. "Adoration to the only God."

(*b*) In the original Vib'hute (விபூதி): the ashes of the burnt cow-dung, with which the Saivas mark their forehead, breast and arms twice a day.

(*c*) Bódhi (போதி), the same with Bogha, Ficus religiosa.

(*d*) In the original "the country of Senni" (சென்னிநாடு) which is a title of the Chóla-king.

(*e*) The original has "Tillei the city of the fire-bearing God, whose hands are red."

Mandapa (*a*), of the temple of the God (*b*), who bears the cool *Ganga* (*c*), on his head, and stationed himself there.

While stationed there, the king also arrived, and having worshipped and praised him, took his station with him, greatly delighted. The servants of the temple of him whose tangled hair is bedecked with serpents (*d*), seeing the arrival of these personages, assembled together.

Being respectively afflicted in mind, they (the servants), raging as fire, made use of some opprobrious words, saying thus (to the Buddhist): "O Buddhists! depart from the precincts of *Tillei*, the abode of the God, forthwith, for we would not brook thy intrusion."

The Buddhist rejoined, "I would not depart hence until I hold a disputation before the *Chóla*-king, who wears the garland of victory, confute the *Saiva* doctrines which you venerate, and demonstrate that the BUDDHA is the only Supreme God (*e*)."

After the Buddhist had spoken these words, they (the servants of the temple) instantly repaired to the respective mansions of the Sages, chief teachers of the *Vedas*, and other devotees, in order to communicate the same to them, and did accordingly.

On hearing the words (which were to them as painful as if a javelin was run through an ulcer), they all hastened to the temple of the God that they might ascertain from the

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(*a*) Mandapa (மண்டபம்), an elevated platform of stone, open on all sides, its roof being supported by pillars and surmounted by a dome, where the idol is placed on days of solemnity, and the priests are accustomed to assemble when they have any business connected with the temple to transact.

(*b*) In the original Hara (அரன்), a title of SIVA, which implies "the lord of every thing."

(*c*) Ganga (கங்கை), the river Ganges, which is fabled to have sprung up from the head of SIVA.

(*d*) Serpents are the emblems of eternity, and as such SIVA has a collar of them twining around his neck, and surmounting the tiara of his tangled plaits of hair.

(*e*) In the original Deivam (தெய்வம்), the same with the Sanskrit Deva and Latin Deus. Though the Buddhists deny such a being as "God" in the sense we understand that term, and believe BUDDHA to have been only a great sage, yet they do bestow on him the title of God, as in the Maha Wanso, I find him frequently styled "the deity worthy of offerings," "the all compassionating deity," and "the devo of devos."

Buddhist who remained in the beauteous gem-set *Mandapa,* what was his object.

When these divine men went to the senseless Buddhist, he would not arise to accost them, upon which they felt indignant, censured him for it in terms of opprobrium, and interrogated him thus: "O thou who dost not know in what manner to behave thyself! for what reason dost thou sit here with temerity?"

He replied, "if you will aver by the *Angas (a), Vedas (b), Puránas (c),* and *Agamas (d),* that your God (Siva)

(*a*) Angas (அஙகம), literally "bodies," a term employed to designate the six systems of Hindu philosophy, an account of which is given by Mr. Colebrooke in the 1st volume of the Transactions of the Royal Asiatic Society.

(*b*) Vedas (வெதம), the Hindu scriptures which are believed to have been originally revealed by Brahma, and afterwards compiled from tradition by Vyasa. They are four in number, called respectively the Rig (இருககு), Yajur (எசுர), Sama (சாமம), and Atharvana (அதரவணம).

(*c*) Puranas (புராணம), the legendary poems of the Hindús agreeing in character with the Grecian theogonies. The principal Puranas are eighteen in number, of which the Saiva (சைவம), Skanda (காநதம), Linga (இலிஙகம), Kur'mma (கூரமம), Vamana (வாமனம), Varaha (வாரகம), Bhavishya (பௌடிகம), Matsya (மசசியம), Markandya (மாரககணடெயம), and Brahmanda (பிரமாணடம), are inscribed to Siva; the Naradhya (நாரதீயம), Bhagavata (பாகவதம), Garuda (காருடம), and Usishnava (வைணவம), to Vishnu; the. Brahma (பிரமம) and Padma (பதுமம), to Brahma; the Brahmavaivarta (பிரமவைவரததம), to Surya; and the Ag'neya (ஆககினெயம), to Agni. Supplementary to these Puranas, there are eighteen others, which are collectively called Upapuranas (உபபுராணம), and individually: Usana (உசனம), Kapila (கபிலம), Kali (காளி), Sanatkumara (சனறகுமாரம), Sambhava (சாமபவம), Sivadharma (சிவதணமம), Saura (சௌரம), Druasa (துருவாசம), Nandi (நநதி); Narasinha (நாரசிஙகம), Naradhya (நாரதீயம), Parasara (பாரசரம), Bharghava (பாரககவம), Angira (ஆஙகிரம), Marichi (மாரிசம), Manava (மானவம), Vashistalingha (வசிடடலிஙகம), and Varuna (வாருணம).

(*d*) Agamas (ஆகமம), literally "books;" but they are commonly understood to mean those books, which contain the canons

is the only true God, I shall aver, no, my God is alone the true God. Do you then aver it before me?"

The praise-worthy Bráhmans, thereupon, rebuked the Buddhist, and thus addressed him: "We shall certainly defeat thee, and expose thee to the derision of the learned. To speak to thee any more would be like casting a stone in the mud.

"Though it does not become us to discourse with such a despicable wretch as thou art, nevertheless we will (accept thy challange) and defeat thee in one word, even as the great stop for a while, and curb the fury of a dog that barks.

"If we propound our arguments before the assembly of potent monarchs, and men of true understanding, and they

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or rules of faith and practice as drawn from the Védas. Twenty eight of these Agamas are peculiar to the votaries of Siva, and their names are as follows:

1. Kamika .... காமிகம
2. Yogasa .... யொகசம
3. Sindhya .... சிநதியம
4. Karana .... காரணம
5. Asid'ha .... அசிதம
6. Dib'dha .... தீபததம
7. Shúkma .... சூககுமம
8. Jagatra .... சகததிரம
9. Anjuma .... அஞசுமாண
10. Subrabhéda .... சுபபிரபெதம
11. Wijaya .... விசயம
12. Nisvasa .... நிசுவாசம
13. Swayambuva .... சுவாயமபுவம
14. Anala .... அனலம
15. Vira .... வீரம
16. Rawra .... இரௌரம
17. Makuta .... மகுடம
18. Vimala .... விமலம
19. Chandragnana .... சநதிரஞானம
20. Bimba .... விமபம
21. Purohita .... புரொறகிதம
22. Laulita .... இலளிதம
23. Sidd'ha .... சிததம

decide which is right, and which is wrong, there will be no wrangling."

Saying, "we shall arrange thus lest the world say that the men of *Puliyoor* not knowing how to answer the Buddhist reviled and beat him," they wrote and sent a letter to the *Chóla*-king.

They likewise sent letters to the great sages, eminent devotees, and men skilled in difficult sciences, inviting them all to attend the sanctuary, on the morrow.

The sun now withdrew himself, and the moon sprang up like a circlet of sandel on the resplendant forehead of the goddess of space, like a splendid mirror for the goddess of the night to look into, and like the white-pearl-umbrella held over the God, who bears the earrings of *Chank (a)*, and the whole earth was thereby adorned with lustre.

They (the Brahmans) telling the Buddhist, "Stay here to night, and to-morrow we shall expose thy weakness to the world," returned to their goodly mansions, and after partaking of delicious viands, retired to sleep.

Before sun-rise, the God, who danced in the sanctuary, bearing a staff, and wearing the tiara of luxuriant tresses, and having his body besmeared with ashes, and exhibiting that holy form which all desire to see, revealed himself to them in a dream, and thus addressed them :

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24. Sand'hanasarvotma .... சநதாணசருவொததமம
25. Paraméswara .... பாரமெசுரம
26. Kirana .... கிரணம
27. Bédha .... பெதம
28. Vatula .... வாதுளம

(*a*) The Chank is the Voluta gravis, and has been an article of value both in Ceylon and India from the remotest period of antiquity. It is not only used instead of the trumpet in the Hindu temples, but also manufactured into beads, arm rings and rings, which are worn by Hindu females. A considerable fishery of chanks was formerly carried on along the north west coast of Ceylon, and the two Mohammedan travellers, who visited the Island in the ninth century, make mention of it (HARRIS's Collection of Voyages and Travels, vol. 1. p. 521.). In the Mahawanso, Chap. VII. it is stated, that WIJAYA, who founded the Singhalese dynasty B. C. 541, bestowed annually on his father in law (the king of Pándi) Chanks and pearls, in value two lacks.

"Cease ye from your affliction. Lo! *Váthavuren* (*a*), stirred up by love, has come over, and is abiding at the termination of our town; should he hear of this matter, he would (come and) defeat the Buddhist by the art of disputation. Ye men of arduous penance! go and call him."

Having thus dreamed, they awoke, and meditating on what the spouse of the damsel wearing resplendent bracelets (*b*), had compassionately revealed to them, became overjoyed, raised their clasped red hands to the head, and repaired to the *Mandapa* of the temple.

Those who were before dejected at the words spoken by the Buddhist of little knowledge, now became cheerful by the words which the Lord of boundless mercy imparted to them in the dream, even as the lotos flower, contracted during the darkness (of the night), opens itself again at the rising of the sun.

All announced the dream, saying, That the God, who danced the sacred dance in the divine sanctuary, besmeared with ashes, wearing a braid of red hair, and carrying a fine staff, appeared to each of them in the murky night, and gladdened them in this manner.

Admiring the God, who danced in the sanctuary, they were respectively inspired with love, and freed from the affliction of their minds, and saying (to each other) "let us

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(a) VATHAVUREN, called also MANIKAVASAGAR or "Ruby Mouthed" on account of his great eloquence, was born of a Bráhman family at Vathavúr, a town on the Vaigai river, during the time of ARIMARTA PANDIAN, king of Madura, and by the superior talents which he displayed, he attracted the notice of the king, who made him his prime minister ; but having imbibed an aversion to mundane enjoyments, he quitted his post, and retired to Chillambaram, where assuming the habits of a Siva ascetic, he continued during the remainder of his days in the excercises of penance and devotion. In the Tiruvilliyadel Purana, as well as in the one from which this acconnt of his Disputation with the Buddhists has been extracted, a great many things are related with reference to the appearance of SIVA to him in his journies to the sea coast to buy horses, the changing of jackals into horses, and the persecutions which he underwent at the hand of the king ; but they are so evidently fabulous that I have thought proper to pass them by as the narration can serve no good purpose. He is placed by Mr Wilson between the fifth and eight century of the Christian era. R. A. S. Journal vol. iii. p. 216.

(*b*) PARVATI.

go to the residence of the truly devout VATHAVUREN," they went to his hermitage *(a)* with celerity.

Those who thus went sought him with affection, and found him with delight, flourishing in the hermitage even as the mountain of mercy. He arose from his *Yoga* meditation on the lotos seat, and they imparted to him all that the dancing God had revealed to them.

As soon as those words entered the ears of the benevolent (VATHAVUREN), he, recollecting what the God had before then revealed to himself, instantly proceeded along with them, and having adored the Lord of the sanctuary, and obtained his grace, approached the gem-set *Mandapa*, where the infatuated (Buddhists) remained, but considering it an evil to behold their faces, he caused a curtain to be put up, and took his seat behind it.

The *Chóla*-king, attended by the Bráhmans skilled in the *Vedas*, expounders of the *Puranas*, men of science and men of greatness, hastened to the sanctuary, worshipped the God, and then repaired to the resplendent gem-set *Mandapa*, where bowing to the feet of the graceful devotee, he seated himself on one side upon a beauteous seat, like the full moon.

The *Ilá*-king rising and bowing down to the *Chóla*-king, paid him the arrears of his tribute *(b)*, and blessed him, saying, "O king, mayest thou live! mayest thou live prosperously!" As he stood, the king of kings rejoicing greatly, and saying to him, "the elephants thou has presented are very excellent *(c)*, and the rubies which thou has presented

(*a*) In the original Pannasalé (பண்ணசாலை), the same with the Singhalese Pansala.

(*b*) In the annals of the Singhalese, it is no where stated that their kings were ever tributary to the Chola-kings. It is true that the Cholians invaded Ceylon at different times, and more than once made themselves masters of the north-west coast, including the capital Anurápura; but the native kings did not remain tributary to them; they either retreated southwards and lived in concealment, or were captured and transported to the continent.

(*c*) It would appear that Ceylon has been celebrated for its elephants from the most early periods, for PLINY tells us, that ONESICRITUS had described "the elephant bred in this island" as "bigger," and "more fierce and furious for war service than those of India" "see HOLLAND'S Plinies Naturall Historie, Booke VII. Chap. XXII" printed at London, 1601.

are invaluable (*a*)," made him sit beside him in the assembly as an arbiter with him at the controversy.

Those who came to witness the assembly of the Bráhmans and devotees of *Tillei-nagar*, before which (VATHAVUREN) the proficient in the *Saiva* doctrines, controverted with the low minded Buddhists, were BRAHMA (*b*), VISHNU (*c*), the seven MUNIS (*d*), the eight DIKPALAKAS (*e*), the RUDDRAS (*f*), the VINJAYAS (*g*), and the luminaries which shine by the night and day.

(*a*) It is remarkable that scarcely any rubies of great value are now met with in Ceylon, though almost all the ancient writers speak of there having been found in the island in their times the best rubies in the world. MARCO POLO says that the king Sandernaz was possessed of a ruby "the finest that was ever seen, as long as one's hand and as big as a man's arm, without spot, shining like a fire, and not to be bought for money ;" and IBN BATÛTA mentions that he once saw upon the head of the white elephant in the court of the Emperor at Kankar (Gangasripura or Gampola) "seven rubies, each of which was larger than a hen's egg," and that he also saw in the possession of the king Ayari Shakarti (Ariya Chakravarti of Jaffna), "a saucer made of ruby, as large as the palm of the hand." LEE's Travels of IBN BATUTA, Chap. XX, p. 187.

(*b*) The original has (தொலலைமறைநதவன) "he who gave the ancient Vedas.

(*c*) In the original MUKUNDA (முகுநதன) a title of VISHNU, implying "one free from passions."

(*d*) Munis (முனிவர), the antediluvian sages. Many individuals are mentioned in the Puranas under this title, but only seven of them, namely KASYAPA, ATRI, BHARADWAJA, GAUTAMA, WISWAMITRA, JAMADAGNI, and VATHISTA are considered the holiest, and adored as the seven bright stars in the constellation Ursa Major. "It is believed that, without ceasing to sparkle in the firmament, they can descend, and actually do pay an occasional visit to the earth to know what is going on (ABBE DUBOIS Description of the People of India, English Translation, p. 37) ;" hence they are always represented by the Tamil poets as being present at every important assembly.

(*e*) The eight Dikpalakas (திககுபாலகர) or Guardians of the eight angles or points of the world, the first of whom is INDRA, the second AGNI, the third YAMA, the fourth NIRUTI, the fifth VARUNA, the sixth VAHU, the seventh KUVERA, and the eighth ISSANA.

(*f*) Rudras (ருததிரர) a class of divinities, eleven in number, supposed to be the forms or apparitions of SIVA.

(*g*) Vinjayas (விஞசையர) the same with Vidhyadaras, a sort of demigods inhabiting the Meru of the antipodes.

The *Chóla*-king, who set surrounded by his great army, standing up and worshipping the feet of VATHAVUREN (*g*), thus addressed him: "It is thy duty to establish the truth of the *Saiva* doctrines, and mine to destroy the lives of the Buddhists."

When *Chola*-king thus spoke, the mendacious Buddhists, who were present, were seized with anguish, while VATHAVUREN, rejoicing inwardly, asked (their heirarch), "O thou who speakest falsehood! tell me the object of thy visit?" To this question which he had heard even as a javelin was run thro' his ear, he thus replied, "I have been in this great city since yesterday in order to proclaim that there is no other God than our BUDDHA, and to place his image in the sanctuary that all may see it, and this alone is my object."

The Lord VATHAVUREN, thereupon, smiled, and observing, "will a hare turn into an elephant?" thus asked him: "O thou destitute of any merit in thy previous birth! tell me who is thy great and good god, and in what manner do sentient beings arrive at his feet."

When the great man had thus spoken, he (the Buddhist), enraged, replied, "Is it possible to shew to the blind the radiant beams of the sun? Are not thousands of tongues wanted to declare the praises of our inaccessible Lord?" thus saying, he continued:

"Our Lord is he who revealed the *Pitaka* scriptures replete with *Dharmma* (*a*), who out of compassion to sentient beings transmigrated through many matrices (*b*), and afforded them comfort; and who having freed himself from the four evils, took up his abode under the shade of the excellent *Bodhi*-tree.

"From the concurrence of the five *Kandhas*, namely, organized body, sensation, perception, discrimination, and consciousness in the embryo, a succession of sentiments is produced and again removed; this is what is called birth, which is misery, the entire cessation (of these ever-changing sentiments) is ultimate beatitude."

The Lord VATHAVUREN, bestowing a gracious look on

(*a*) In the original Aram (அறம்) the same with Dharma (தருமம்). This word ordinarily implies virtue, but here it is used to denote especially those duties which are enjoined in the Vedas.

(*b*) In the original Yoni (யோனி), the vulva.

the spotless face of the *Chóla*-king *(a)*, and observing "what shall I say to the infatuated Buddhist who speaks foolish words?" thus interrogated him (the Buddhist):

"Thou saidst that thy Lord inculcated *dharmma* in his scriptures; thou also saidst that sentiments are produced, and vanish at every moment, How can it be possible for thee to practice the *dharmma* which thy benighted scriptures inculcate, if the sentiment thou conceivest should vanish before thou canst express it? thou hast therefore no *dharmma Sastra (b)*.

"Thou saidst that thy Lord was born through many matrices for the sake of sentient beings (that he might redeem them from the miseries of birth). If a person who came to remove the delusions of others become himself more deluded than they, how can he relieve them?

"Thou saidst that thy Lord would not think of killing (any animal). Would thy great *Bodhinath* have eaten grass and leaves when he, in the course of his transmigration on the earth through different matrices, assumed the bodies of tigers and jackals, and felt hungry?

"Thou saidst in thy false scriptures that the body (*rupa*) would be annihilated with the five *Kandhas*. Where is then an (identical) body for thy Lord? O fool! why dost thou say that he (the identical individual) assumed a body, and was born through many matrices that he might bestow grace on the sentient beings?

"The body is the effect, and the soul is the cause. Were it not so, thy Lord, who sits under the shade of the beauteous *Bodhi*-tree, could not have a body. O thou of imperfect knowledge! Who was it that revealed the *Pitaka* scriptures, which absurdly assert the annihilation of the five *Kandhas* to be the ultimate beatitude.

"Thou saidst that thy BUDDHAS, twenty-one in number (*c*), were born by piercing through the wombs of their

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(*a*) In the original Ponni-naden (பொன்னிநாடன்), a title of the Chola-king implying "the possessor of the country watered by the river Ponni," which is the same with Caveri.

(*b*) In the original Aranool (அறநூல்), rules for the practice of virtue.

(*c*) Twenty-one Buddhas: this must be a mistake; for in all the Singhalese authorities which I have consulted I find twenty five mentioned and the subjoined is a list of their names in the order they manifested themselves: 1. Dipankara; 2. Kondhanyo; 3. Mungalo; 4. Sumano; 5. Reweto; 6. Sobhito; 7. Anoma-

respective mothers. Will these, who fall into hell by causing the destruction of the mothers that kindly bore them, ever become Gods?

"Thou saidst in thy false scriptures that the soul is only the effect produced by the concurrence of the four elements, and that there is no such thing as soul distinct from the body. O fool! tell me, whether thy body knows when a serpent creeps over thy face as thou art sleeping at night.

"Thou hast not the knowledge of the relation between the body and the soul. When the body dies, the soul instantly separates itself from it, and it is by the concurrence of the body and the soul that birth is produced: wherefore confess thou with thy mouth that thy body is distinct from thy soul.

"Thou saidst that there is no ether (*ákása*), and that it does not produce sound, and that it is merely imaginary. Is it not in the ether that the four elements indicated in thy scriptures, namely, earth, water, fire, and wind, exist? confess then that the sound of what thou utterest is produced by the ether.

"Thou wouldst say that there are in truth no points of heaven, that they are (also) imaginary, but nevertheless thou offerest adoration to the *Bodhi*-tree, saying that it stands on the north point. Thy sayings are therefore only meet for an assembly of fools, maniacs, and those who speak falsehood on this earth.

"Thou wouldst say that the trees are not sentient beings, but how is it then that they, like those who have bodies formed of the five elements, grow, spreading branches, by sucking the water and wither away for want of it? confess therefore that they are also states of existence appointed by our God for the souls, as rewards or punishment according to the merits of their works.

"Thou wouldst say that it is sin to kill any animal, but nevertheless thou approvest of eating the flesh of an animal that is killed on the earth. Is it then right for thee to permit others to incur the sin of killing an animal in order to furnish thee with food to satisfy thy hunger?

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madassi; 8. Paduma; 9. Narado; 10. Padumutto; 11. Sumado; 12. Sujoto; 13. Fiadassi; 14. Atthadassi; 15. Dhammadassi; 16. Siddatto; 17. Tisso; 18. Pusso; 19. Wipassi; 20. Sik'hi; 21. Wessabhu; 22. Kakusandho; 23. Konagamo; 24. Kasapo; and 25. Gotamo.

"The authors of the *Agamas* of our God, whose praise is celebrated in the *Vedas*, declare, that ultimate beatitude consists in the destruction of the effect (body) while the cause (soul) remains; but thou, not knowing the distinction (between the soul and body) absurdly maintainest, that it consists in the destruction of the soul likewise.

"Thou saidst that the five *Kandhas* being destroyed, ultimate beatitude is the result. On asking thee how can any one enjoy the ultimate beatitude when the five *Kandhas* are destroyed? thou repliest, "it is the consciousness arising from the destruction of the five *Kandhas*" if it were so, (it would follow) that the five *Kandhas* are not destroyed, and there is no ultimate beatitude."

The budhist whose great fame was faded, being provoked, said (to VATHAVUREN) "thou hast asserted that we have neither God nor ultimate beatitude. Well, then, tell me, who is thy God, and what is thy ultimate beatitude? " To which the proficient in the *Saiva* doctrines thus replied.

"Our God is he whose form was seen and adored by many as he preached the *dharmma* sitting under the shade of the beauteous *Kallál* (*a*), and danced; whose body is covered with ashes; and whose half is PARVATI (*b*). Is it easy to declare the greatness of such a gracious one? Has our God, adorned with the moon, and abiding in the golden sanctuary, any bounds?

While VATHAVUREN was thus speaking, the despicable Buddhist interrupted him, saying, "Stop, thou needest not speak so much, but answer only my questions.

"Thou saidst that thy God, sitting under the shade of the *Kallál* preached *dharmma*. Why does he hold in his hand a rosary? Is it because he thinks that there is another God superior to himself and worthy of being meditated on?

"Thou saidst that thy God, in order that those who live in the beauteous world might worship him, danced at *Tillei*.

(*a*) Kallal (கல்லால), the Ficus Mysorensis, NOB.

(*b*) SIVA is often represented conjointly with his consort PARVATI in one person, one half being male, and invested with the atributes of SIVA, and the other half female, adorned with those of PARVATI; this joint divinity is called Arda nari (from அர்த்த half, and நாரி a woman). According to a note appended to TOOKE's Pantheon p. 28. it appears that the Greeks also frequently mingled the two sexes in their images of the gods, and called such figures androgynus.

Well, will any one in his sound senses dance to please himself according to his own will, except some desire to see him dance.

"Thou saidst that thy God, who danced in the sanctuary that all the world might live, besmeared his body with ashes. Did thy God besmear himself with ashes considering that ashes were purer than his own effulgent red body?

"Thou saidst that thy God is half male and half female. Is there any being in the world half male and half female? If thy God is himself half female, for what reason didst thou renounce the society of females?

"After the Buddhists had thus spoken VATHAVUREN deriding him, and observing, "it is not proper to declare before such a wretch as thou art, the sublime doctrines professed by the eminently meritorious votaries of the God of the sanctuary," addressed him as follows:

"Couldst thou not conceive that it is to incite the sentient beings on the earth to holy meditation that he holds in his hand a rosary, even as the masters who teach the use of weapons hold one in their own hand.

"Thou saidst that he, like one devoid of merit acquired by penance, danced before the blind dwellers of the world; but thou shouldst consider that our God is the dancing-master, who pervading the bodies, even as fire in the fire wood, causes all sentient beings to dance (*a*).

"Thou askedst, what did our God besmear his body with ashes for? thou shouldst consider that he did it in order to abate the miseries of the sentient beings, even as mothers take medicine for the cure of the diseases with which their children are afflicted.

"O Buddhist! thou speakest through ignorance a great many vain words, stop! would any but him put on ashes? The *Vedas* have declared the virtue of the ashes and who else can do it?

"Thou saidst that it is wrong for our God to keep a female at his side. He keeps the cloud-like-haired damsel at

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(*a*) Some of the Tamil philosophers and especially PATTANATTUPILLEI maintained that man was a puppet whose motions depended only upon the pleasure of God and therefore incapable of doing either good or evil of himself; and it is in allusion to this opinion that VATHAVUREN tells the Buddhist that SIVA is the dancing master, who causes all the sentient beings to dance.

his side that he might bestow the enjoyment of sensual delight on those who live in the world, in like manner as he once assumed the form of an ascetic to bestow that state on them.

"As the blind know nothing but the staves in their hands, so thou knowest nothing but these words. Thou who art devoid of eyes, knowest not that he who rides on the strong and beauteous bullock (*a*) pervades all sentient beings, even as the scent pervades the flower.

"He is the beginning, he is the *Saiva* ascetic; he is the great enjoyer, he has no body, he has many bodies, he is the light, and he is the sea of happiness. Who knows which is his head and which is his foot? They who know his form know as much of it as was manifested in the golden sanctuary.

The learned VATHAVUREN then reproached SARASVATI (*b*), and thus addressed her: "O SARASVATI, who endowest men and women with speech! why dost thou thus speak falsehood?

"Thou, who uttered the four *Vedas*, why dost thou now utter falsehood? hast thou forgotten that thy nose was cut off at the sacrifice of DAKSHA (*c*)? I conjure thee to depart from the tongues of the foolish men who deny the grace of the three-eyed one (*d*)"

SARASVATI, being affrighted, departed from the tongues of the vile Buddhists, who, thereupon, languished and shivered like those that took poison, and turned dumb. The *Ilá* king, having witnessed this, was distressed in mind, and

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(*a*) NANDI, the Apis of the Egyptian OSIRIS.

(*b*) SARASVATI, the consort of BRAHMA, and the goddess of poetry and eloquence said to reside on the tongue.

(*c*) DAKSHA, one of the Brahmadikas or lords of created beings, whose daughter SAKṬI was married to SIVA. Having invited all the gods and goddesses except his own son in law to a solemn sacrifice which he celebrated, he incurred the resentment of the latter, and had his head cut off and replaced by that of a ram. In the conflict, the gods and goddesses, who took the part of DAKSHA, lost some of their limbs, and among them SARASVATI had her nasal organ mutilated.

(*d*) SIVA has beside the usual two eyes, a third in the forehead; hence his titles of Triyambaka (திரியமபகன) and Trilochana (திரிலொசனன) corresponding with those of Triocculus and Triopthalmos given by the Greeks to JUPITER.

then bowing down at the feet of VATHAVUREN, the perfect master of the *Saiva* scriptures, thus addressed him:

"Those who spoke have turned dumb, and if thou shouldst cause my daughter who is dumb, to speak, I shall become thy disciple." The Lord VATHAVUREN, thereupon, ordered her to be sent for instantly, and she came before the assembly.

Gazing graciously on the damsel, who thus came and stood in the assembly, he bid her to sit opposite to him, and told her, "O damsel wearing sweet scented hair! answer thou the arguments which the Buddhists propound."

The damsel answered the arguments propounded by the impious Buddhists, like a well skilled person; and VATHAVUREN, greatly delighted, composed a poem on the subject after the style of the play called *Tirúchálel* (*a*) acted by females.

The *Ila* king having rehearsed the pentagrammata, and besmeared himself with ashes, became a steadfast votary (of *Saiva*); and the *Chóla* king and the ancient of *Puliyoor* blessed the sanctuary, and praised the beautiful VATHAVUREN.

As the *Ila* king stood before the *Saiva* (VATHAVUREN) wearing the *Ruddráksha* chaplet; and covered with ashes as his dutiful disciple, those who covered their bodies with red *Sivúr* (*b*) robes, supplicated him (VATHAVUREN) to free them from their dumbness.

The *Chóla* king and the Bráhmans of *Puliyoor* compassionately interceded for them, saying, "Lord! vouchsafe to them thy grace." VATHAVUREN, the possessor of enduring renown, overjoyed thereat, cast a merciful look at them, and they were all freed from their dumbness instantly. Bowing down they thus addressed him:

"O thou who art guiltless! we have (hitherto) remained without putting on the holy ashes and repeating the beneficent pentagrammata, because we did evil in our former

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(*a*) Tiruchalel (திருச்சாளல்) I have a copy of this poem in my library; it consist of only twenty stanzas, the first two lines of each stanza contain a question addressed to a female, and the last two her reply. I would have translated it had I thought it would prove interesting.

(*b*) Sivur (சீவரம்), the robe peculiar to the Buddhist priests, the colour of which however is here described as being "red" instead of "yellow."

existence. Give us now ashes to besmear ourselves, *Ruddráksha* to put on, and *Cávi* (a) garments to cover us; and burn these red robes."

The generous (VATHAVUREN) smiled, and thinking within himself, "surely these persons must have performed works of merit in their former births," put on them the holy ashes and the resplendent *Ruddráksha* chaplets, and made their *Sivur* robes food for the burning fire.

The gracious teacher VATHAVUREN, attended by the Bráhmans of *Puliyoor*, those who having freed themselves from their delusion besmeared themselves with ashes, the *Chóla* king, and the *Ila* king, repaired to the golden sanctuary, and worshipped the God.

What a wonder! Buddhists, who wandered, teaching that annihilation was the supreme beatitude, adore the God this day in the Golden Sanctuary, and have become great devotees! What is the import of this? Are not they who have arrived at the precincts of *Tillei* like so many streams of fresh water that run into the ocean?

After the assembly was broken up, every one went away; but our lord VATHAVUREN continued in the sanctuary of the God, worshipping at his beautiful feet. All the inhabitants of the goodly city of *Tillei* telling him, "Master, remain thou here always," returned to their houses.

The *Chóla* king, and the *Ila* king and those who had (newly) put on ashes, worshipping at the sanctuary that they might be delivered from evil, and then taking leave of the sublime sage, departed, and reached the palace garnished with resplendent gems, greatly delighted.

The Buddhists, who spurning their own despicable tenets, had put on ashes, their king also, made *Tillei* their permanent station, and continued worshipping the feet of VATHAVUREN in the golden sanctuary without any dissimulation.

Thus ends the sixth Chapter respecting the vanquishment of Buddhists in disputation.

(a) Cavi (காவி) red ochre.

චූලකම්මවිභඞ්ගසුත්තං or සුභසුත්තං

chúla kamma wib'hanga suttan, or sub'ha suttan.

THE DISCOURSE ON THE MINOR RESULTS OF CONDUCT, OR THE DISCOURSE ADDRESSED TO SUBHA.

TRANSLATED BY THE REV. D. J. GOGERLY.

(*Read August* 17, 1846.)

The following discourses of Gautama, a translation of which I have the pleasure to lay before the Society, will tend in some measure to illustrate the ethics of Budhism. The first of them is exceedingly popular, and is regarded as a perfect solution of the difficulties connected with the unequal distribution of prosperity and adversity in the present state. But in this solution a discriminating Providence is not recognized: No judge,—no examination—no sentence of an intelligent being, whether supreme or otherwise, is acknowledged; but the whole is referred to an occult power, an irresistible fate, resulting from the merit or demerit of actions performed in a previous state of existence.

In the discourses attributed to Budha there are many verbal repetitions which add nothing to the meaning, although in the original they are supposed to contribute both to the elegance and force of the passages. A contrary effect, however, results from a literal translation of them into English, in consequence of which I have frequently omitted them, still preserving the sense entire.

When Bagawa was residing near Sewat, in the monastery founded by Anátha Pindiko at Jetawany, a young man named Subha, the son of Todeyya, came to his residence, and after a respectful salutation sat down. Being seated he said, Venerable Goutamo, From what cause or by what means is it, that among mankind some persons are in prosperous and others in adverse circumstances? It is seen, Venerable Goutamo, that some men are short lived, while others live long; some are much diseased while others have good health; some are disgusting in appearance while others are beautiful; some are without influence while others powerful; some are poor while others are rich; some are ignoble while others are high born; some are wise while others are foolish, From what cause, Venerable Goutamo,

or by what means is it, that among mankind some are prosperous while others are in adversity?

Young man, living beings receive the results of their own conduct; (*a*) their conduct forms their inheritance, their birth, their relationship, their circumstances in life. Conduct apportions to living beings prosperity or adversity.

I do not distinctly understand that which has been thus briefly and obscurely spoken by the Venerable Goutamo. Will the Venerable Goutamo be pleased to explain fully the doctrine which has been thus briefly stated, so that I may comprehend it.

If this be your wish, young man, attend carefully, and I will explain it. Subho the son of Todeyya replied, Let the Venerable One do so: upon which Bagawa said:

If in this world a woman or a man be a destroyer of life, cruel, bloody-handed, ever slaughtering, and destitute of kindness towards living beings, upon the dissolution of his frame by death, in consequence of the conduct to which he has thus been so fully accustomed, he will be born in hell, wretched, miserable and tormented. But if upon the dissolution of his frame by death he be not born in hell wretched, miserable, and tormented, but again becomes a man, wherever he may be born he will be short lived. The path which leads to shortness of life is this:—the being a destroyer of life, cruel, bloody-handed, ever-slaughtering, and destitute of kindness towards every living thing.

If in this world a woman or a man, abstain from destroying life, lay aside the club and the knife; if he be gentle and compassionate to all living beings, upon the dissolution of his frame by death, in consequence of the conduct to which he has been so fully accustomed he will be born in heaven, in a state of happiness: or if he be not born in heaven, but again becomes a man, wherever he may be born he will be long lived. The path which leads to longevity is this: the abstaining from destroying life, the laying aside the club and the knife, and the being gentle and compassionate to every living thing.

If in this world a woman or a man be a tormentor of living beings with the hand, with stones, sticks or knives, upon the dissolution of his frame by death, in consequence of the conduct to which he has thus been so fully accustomed he will be born in hell, wretched, miserable and

(*a*) Conduct; කම්මං kamman, signifies an action performed, and also the merit or demerit of the action.

tormented: but if upon the dissolution of his frame by death he be not born in hell, but if he again become a man, wherever he may be born he will be much afflicted with disease. The path which leads to a state of disease is this: To be a tormentor of living beings with the hand, with stones, with sticks or with knives.

If in this world a woman or a man be not a tormentor of living beings with the hand, with stones, with sticks or with knives; upon the dissolution of his frame upon death, in consequence of the conduct to which he has been so fully accustomed, he will be born in heaven, in a state of happiness; or if he be not born in heaven, but if he again become a man, wherever he may be born he will enjoy good health. The path which leads to the enjoyment of good health is this: To abstain from tormenting living beings with the hand, with stones, with sticks or with knives.

In this world a woman or a man is wrathful and very passionate; if when a few words are spoken he becomes angry, wrathful, enraged and malicious; giving way to anger, hatred and discontent; upon the dissolution of his frame by death, in consequence of the conduct to which he has been so fully accustomed, he will be born in hell, wretched, miserable and tormented: or if he be not born in hell, but if he again become a man, wherever he may be born he will be ill favored. The path which leads to ugliness is this: To be wrathful and passionate; when a few words are spoken to be angry, wrathful, enraged and malicious; giving way to anger, hatred and discontent.

In this world a woman or a man is neither wrathful nor passionate, but when much provocation is given, is not angry, wrathful, enraged nor malicious; and does not give way to anger, hatred, or discontent; he in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in heaven, in a state of happiness: or if he be not born in heaven, but if he again become a man, wherever he may be born he will be beautiful. The path for obtaining personal beauty is to be free from anger and passion; even when much provocation is given to be neither angry, wrathful, enraged nor malicious; and to avoid giving way to anger, hatred and discontent.

In this world a woman or a man is an envious person; jealous of the prosperity, honor and respect enjoyed by others, and dissatisfied and annoyed at perceiving these

marks of honor conferred on others; this person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born in hell, wretched, miserable and tormented; or if he be not born in hell, but if he again become a human being, wherever he may be born he will be destitute of power and influence. The path which leads to a destitution of influence is to be envious, jealous, dissatisfied and annoyed at the prosperity, honor and respect enjoyed by others.

In this world a woman or a man is not an envious person; is neither jealous, dissatisfied nor annoyed at the prosperity, honor or respect enjoyed by others. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death, will be born, in heaven, in a state of happiness; or if he be not born, in heaven, but if he again become a human being, wherever he may be born he will be possessed of extensive power. The path for the attainment of great power is, to be free from envy, and to be neither jealous, dissatisfied nor annoyed at the prosperity, honor or respect enjoyed by others.

In this world a woman or a man does not give to Samanas and Bramins, meat, drink, garments, a conveyance for travelling, flowers, perfumes, ointments, a couch, a chamber, a lamp. This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death will be born in hell, wretched, miserable and tormented; or if he be not born in hell, but if he again become a human being, wherever he may be born he will be poor. The path leading to poverty is, to omit giving to Samanas and Bramins meat, drink, clothing, a conveyance, flowers, perfumes and ointments, a couch, a chamber and a lamp.

In this world a woman or a man gives to Samanas or Bramins meat, drink, clothing, a conveyance, flowers, perfumes and ointments, a couch, a chamber, and a lamp. This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in heaven in the enjoyment of happiness. Or if he be not born in heaven, but if he again become a human being, wherever he may be born he will be rich. The path for the attainment of riches is to give to Samanas or Bramins meat, drink, clothing, a convey-

ance, flowers, perfumes, and ointments, a couch, a chamber, and a lamp.

In this world a woman or a man is proud and haughty, not worshipping those who ought to be worshipped; not arising from their seat in the presence of those who should be thus reverenced; not requesting those to be seated who are worthy of that honor, nor removing out of the path when eminent persons approach; not treating with hospitality, respect and reverence those who should be thus respected. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his body by death will be born in hell, wretched miserable and tormented, or if he be not born in hell, but if he again become a human being, wherever he may be born he will be of ignoble birth. The path which leads to an ignoble birth is this: The being proud and haughty, not worshipping those who ought to be worshipped, not rising up in the presence of those who should be thus reverenced, not offering a seat to those worthy of that honor, not giving the path to eminent persons, not treating with hospitality, respect and reverence those who should be thus respected.

In this world a woman or a man is not proud nor haughty, but worships those who ought to be worshipped; rises up in the presence of those who should be thus reverenced; requests them to be seated who are worthy of that honor; gives the path to eminent persons, and treats with hospitality, respect, and reverence, those who should be thus respected. This person, in consequence of the conduct to which he has been so fully accustomed, upon the dissolution of his frame by death will be born in heaven, in the enjoyment of happiness. Or if he be not born in heaven, but if he again become a human being, wherever he may be born he will be of honorable parentage. The path for obtaining honorable parentage is this: Not to be proud nor haughty, to worship those who ought to be worshipped, to rise up in the presence of those who should be thus reverenced; to request them to be seated who are worthy of that honor, to give the path to eminent persons, and to treat with hospitality, respect and reverence those who should be thus respected.

In this world a woman or a man does not wait upon a Samana or a Bramin to enquire of him saying, Sir what constitutes merit and what demerit? What actions are cri-

minal and what are innocent? What things ought to be done and what left undone? What actions are those which if done will produce protracted distress and wretchedness? or what are those which will be productive of lengthened tranquillity and happiness? This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in hell, wretched, miserable and tormented: or if he be not born in hell, but if he again become a human being, wherever he may be born he will be destitute of wisdom. The path to mental imbecility is this: to neglect to wait upon a Samana or Bramin for the purpose of enquiring of him saying, Sir, What constitutes merit and what demerit? What actions are criminal and what innocent? What things ought to be done and what left undone? What actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquillity and happiness?

In this world a woman or a man waits upon a Samana or Bramin, and enquires of him, saying, Sir, What constitutes merit and what demerit? What actions are criminal and what are innocent? What things ought to be done and what left undone? What actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquillity and happiness? This person, in consequence of the conduct to which he has become so fully accustomed, upon the dissolution of his frame by death, will be born in heaven, in the enjoyment of happiness. Or if he be not born in heaven, but if he again become a human being, wherever he may be born he will be possessed of great wisdom. The path for the attainment of great wisdom is this: to wait upon a Samana or Bramin for the purpose of enquiry, saying, Sir, What constitutes merit and what demerit? What actions are criminal and what are innocent? What things ought to be done and what left undone? What actions are those which if done will cause me protracted distress and wretchedness, or what are those which will be productive of lengthened tranquillity and happiness.

Thus young man, the conduct (*a*) (or path) productive

(*a*) Conduct, or path. සංවත්තිනිකා පටිපදා sanwattinika patipadá, the path which is appropriated to that special purpose; leading to that termination and to no other. The doctrine is

of shortness of life leads to a short life; the conduct productive of length of life leads to longevity. The conduct productive of continued sickness, leads to a state of disease, and that which is productive of ugliness leads to a disgusting appearance; and that which is productive of comeliness leads to personal beauty. The conduct productive of little influence leads to a state destitute of power, and that productive of great influence leads to a state of great authority. The conduct productive of want leads to a state of poverty, and that productive of wealth leads to opulence. The conduct productive of low birth leads to an ignoble parentage, and that productive of honor leads to a noble birth. The conduct productive of ignorance leads to a state of mental imbecility, and that productive of knowledge leads to a state of wisdom. Living beings receive the results of their own conduct; their conduct forms their inheritance, their birth, their relationship, their circumstances in life. Conduct apportions to living Beings prosperity or adversity.

When Goutamo ended the discourse Subha warmly expressed his admiration and embraced the Buddhist faith.

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simple, namely, That the present circumstances of men are the results of actions performed in previous states of existence; and the same law will apply to future states: The destroyer of life will, in a future state, soon die; the conserver of life will live long: the cruel will be diseased, the merciful enjoy constant health. The passionate person will be ugly, the placid person beautiful. The envious man will be destitute of power, but he who rejoices in the prosperity of another will be in authority. The covetous man will be poor, and the liberal man rich. Pride and arrogance will lead to low birth: rendering respect and honor to nobility. The irreligious man will become a fool, and the religious man will become wise.

ON THE STATE OF CRIME IN CEYLON.
No. 2.

BY THE HON. MR. JUSTICE STARK.

(*Read November* 6. 1846.)

Since the date of my former paper on the state of crime in this Colony, I have received various communications from different quarters and of different degrees of interest, illustrative of the subject. Some of these having reference to age, education, religion, and nation of offenders or persons accused, it will be convenient now to notice, before making some concluding observations on the punishment of crime here.

From Mr. Colepeper, Superintendent of Police at Kandy, I received a most interesting report, the results of which may be stated in the following Table:

Table of charges made at the Police Station Kandy from 1st July 1845 *to 1st July* 1846.

	Kandians.	*Singhalese.*	*Moormen.*	*Malays.*	*Malabars.*	*Burghers.*	*Europeans.*	*Total*
Murder	5	—	—	—	—	—	—	5
Assault	24	73	12	4	76	3	8	200
Robbery or assault and robbery	5	20	6	10	2	1	—	44
Burglary	2	16	—	2	—	—	—	20
Arson	2	—	—	—	—	—	—	2
Theft	22	97	10	12	99	2	1	243
Embezzlement	1	3	1	—	—	—	—	5
Receiving stolen property	11	22	10	4	9	6	1	63
Suspicious characters	3	6	4	5	—	—	—	18
Drunken and disorderly	18	102	13	20	122	17	5	297
Deserting service or refusing to work	3	34	5	6	198	8	—	254
	96	373	61	63	506	37	15	1151

From this Table it appears there were 1151 persons accused and brought up to the Police Station in the course of the year. Of these there were 200 charged with assault and 5 with murder, 66 with offences against property with violence, 311 with theft, embezzlement and receiving stolen property, 551 with drunken and disorderly conduct and

refusing to work, and 18 suspicious characters. The individuals accused were as follows, viz. 96 Kandyans, 373 Singhalese, 61 Moormen, 63 Malays, 506 Malabars, 37 Burghers and 15 Europeans, the "Suspicious" so called being Kandyans, Moormen, Malays and Singhalese in the rate of 3, 4, 5, and 6 respectively.

The greatest number of charges were as we have seen, for drunken and disorderly conduct and refusing to work, and these were mainly against the Malabar Coolies, and next to them the Singhalese. Next in amount to such charges were those for offences against property without violence, namely theft, embezzlement and receiving stolen property and these were principally against Singhalese and, close upon them, Malabars. Next were charges of murder and assault. The former were against Kandyans. The others were principally against Malabars and Singhalese, next to whom, but remotely, were Kandyans and Moors. Last and least of all in amount, were charges of offences against property with violence, and these were mainly against Singhalese, and after them Malays and Kandyans.

Of the *Malabars*, who formed the greatest proportion of those accused, there was upwards of one half charged with drunken and disorderly conduct and refusing to work, the rest being for theft, assault and receiving stolen property. Of the *Singhalese* it may be said, one half were charged with drunken and disorderly conduct and refusing to work, one third with offences against property without violence, and the remainder with assault and offences against property with violence. So, of the *Kandyans* it may be said there was one third charged with offences against property without violence, and one third with murder and assault, and one third with disorderly conduct and offences against property with violence. The *Malays* were principally accused of disorderly conduct; the rest were charged with theft, robbery and assault. The charges against the *Moors* were of a similar description. Of the 37 *Burghers* there were 25 accused of disorderly conduct and refusing to work, 8 of theft and receiving stolen property, 3 of assault and 1 of robbery. And, of the 15 *Europeans* there were 8 charged with assault, and 5 with disorderly conduct, the remaining two only being accused of theft and receiving stolen property, and as to them I hope to obtain some satisfactory information. The great charge against the *Europeans* was assault, as the main accusation against the poor *Malabars*, and we may add, the *Burghers*, was disorderly

conduct and refusing to work; whereas in the case of the *Kandyans* and *Malays*, there was violence with criminality, and in the case of *Singhalese* and *Moors* disorderly conduct and offences against property but unattended by violence. Every one of the various classes of the inhabitants seems thus to have its own distinct moral features, as plainly as each has its peculiarity of countenance and physical frame, and this not in their several locality as in the Swiss cantons, but mingling together yet without those steady habits, those sentiments in common, or those common Institutions, which rapidly melt down individual distinctions into a common national character.

These facts and others which might perhaps be drawn from the interesting report referred to, open up to us as it were, the very elements and materials of Society, and the character, condition and doings of the people, within the range of the Kandy Police. But, of course, to give such documents their real value and importance, there should be a series to afford comparison and detect any error, and there should also be a good census of the population which would shew the relative proportion of the accused to the rest of the community.

With respect to the age, education and religion of offenders, I have received some Reports, from which it appears that of 133 prisoners in the Kandy goal in August last, there were 77 Hindoos and 53 Budhists, 2 Roman Catholics and 1 Protestant; and of 190 prisoners in the Hulsdorp and Wellicadde goals there were,

Budhists...........	87	109
Gentoos...........	22	
Mahometans......	22	54
Roman Catholics	32	
Protestants.........	27—	27

which makes the number of Budhists and Gentoos about one half the entire number of prisoners—the number of Mahometans and Roman Catholics one half the number of Budhists and Gentoos—and the number of Protestants one half the number of Mahometans and Roman Catholics. Here is a field for Missionary enterprize.

It farther appears that of the 190 prisoners in the Colombo goals there were 49 under twenty five years of age, 116 between that time and forty, and 25 above forty years old. This, agreeably to what was remarked in my former paper, gives the greatest amount of crime between the ages of twenty five and forty; and within that period, there is

51, or nearly one half between the ages of thirty and thirty five. In like manner, of the 133 prisoners in the goal of Kandy, there were 45 under twenty five years of age, 62 between that time and forty, and 26 above forty years old. But here the greatest amount of crime appears five years earlier, there being of the 62 between the ages of twenty five and forty, no less than 42, or about three fourths between the ages of twenty five and thirty. Can it be, that this earlier appearance of crime in the Kandyan districts arises from the slower growth of crime in the low country; or does it arise from greater activity in detecting it? If the latter, then are not the people of Colombo and its neighbourhood suffering the existence and the effects of crime among them five years at least more than need. The subject requires investigation.

The state of Education among the unhappy inmates of our goals is still lamentable. Of the 190 prisoners in the Colombo goals, there were it appears 107 who could neither read nor write; and of the 133 prisoners in the goal of Kandy there were 121, which is upwards of nine tenths:—whereas, in England, the proportion of uninstructed to the entire number of offenders is, as formerly observed, only about one third, and in Scotland about one fifth; that is to say, of 133 prisoners in Scotland there would not be more than 27 who could neither read nor write. In Kandy there was 121. So, of 190 prisoners in Scotland there would not be 40 who could neither read nor write. In Colombo there was 107. This is certainly a lamentable state of things and calculated strongly to excite our feelings and to rouse our energies as men, as Englishmen, as Christians. Can we indeed wonder at the sorry mixture we so often see of depravity and decorum, of the absence of all principle and the presence of all propriety, the union at once of civilization and degradation.

The importance of Education must commend itself to all. For it discloses and opens up to us the constitution of the universe,—shews us its different parts, their elements, properties and capabilities,—and, in the mastery which we thus acquire over natural agents, we become invested with something like the attributes of a higher power. Accrdingly, by the lively fancy of the Greeks, there was scarcely a great operation in the arts, but it was ascribed to a divinity, or some one supposed worthy of the name, and so Milton ascribes the first use of artillery to the rebel angels. Hence also the imputation of magic, so frequent in the infancy of

science. Modern discoveries, however, have gone far beyond the highest notions of those times; and by means of the microscope and telescope we see terrestrial objects and worlds in the depths of space to which the ancients were literally in the condition of the blind, as by means of the steam engine we are carried from place to place, and manufactures are conducted, with an ease and quickness at which even contemporaries stand amazed. But physical science, to which we have been adverting, is not the whole of Education. There is another and a more essential branch, the education of the mind and the cultivation of the morals:—an insight into the wonders of the intellectual and moral worlds within us, their powers, faculties and passions,—our ability to estimate and be guided by advice, admonition, revelation,—the great principle of conscience, which assigns a moral character to all our actions, and points out the true sources of permanent happiness; and that capacity for a continued progress in knowledge and virtue and skill which is the distinctive character of our race. Collateral to this high capacity, however, is our liability to decline from the right path, and to become the victims of ignorance, error and crime.

Let us now therefore advert to the punishment of crime in this Colony.

Of the miserable notions both of the Dutch and Malabars respecting the principles of punishment, we may have some idea from the answer of the Dutch Government, 16th December 1707, to the application of the Malabar headmen to have the expense of putting slaves in chains reduced. We, says the Governor in council to the Commandeur of Jaffnapatam, Adam Van der Duyn, cannot comply with the application "for diminishing the expense of half a rix dollar "which is usually incurred by such masters as are desirous "to put their slaves in chains, because the masters would "in that case have recourse too often to that punishment "on account of *the cheapness of iron.*"

According to the proclamation of the Dutch Governor Falck 1st July 1773, which was a sort of Dutch penal code, "the immutable punishment of murder is death, and "will be carried into execution either with the sword, cord, "wheel or fire." There were various other capital crimes, extending even to the smuggling or dealing without authority in cinnamon, cloves, nutmeg and mace. And for most other crimes and offences there was scourging, branding, banishment or death "according to the exigency of the

case." The proclamation concluding with these words: "And although we reserve to ourselves the power of encreasing or mitigating those punishments according to the exigency of the case, we nevertheless recommend every body not to sin in hopes of mercy, but to fear God and his sword."

On the accession of the English Government a proclamation was immediately issued abolishing torture, and all punishments by the wheel, mutilation or other barbarous modes; and in the usual instructions to the Governor from the Crown, direction is given not to permit any such kind of punishment to be inflicted as can in no case be inflicted by the law of England. It is only, however, we think, within the last few years that the humane spirit of the English law has been distinctly recognized in our punishments.

For instance, at the assizes in August 1802, there were eight prisoners convicted; and all, except one, had sentence of imprisonment with hard labour and flogging,—the flogging being from 100 lashes to 250 lashes. So, again, in the year 1834 there were 286 convicted. Three of these had sentence of death for murder,—5 (of whom 3 had also 200 lashes each) had sentence of transportation from seven to fourteen years;—254 had sentence of imprisonment, the greater number having also flogging varying from 50 to 200 lashes, which latter was awarded to upwards of one hundred of the prisoners; 3 more had 100 lashes each, and other 3 had 50 lashes each and discharged; 7 were fined; and 11 had solitary confinement for periods varying from one to six months.

Since the year 1840, however, the flogging has not, we believe, in any case exceeded 100 lashes; and it has been so high on one or two occasions only. The punishment of the lash is a barbarous punishment, within the true meaning of the English proclamation of 1799; and I am persuaded its continuance so long can only be accounted for, and justified, from the want of proper secondary punishments in the Colony. By the above proclamation we are placed in a more favorable situation than the army, where however it has been determined that in no case in future shall the number of lashes exceed 50; and in the opinion of a military man who spoke in the late discussions in Parliament on the subject, the benefit to be derived from the use of such punishment at all will be in proportion to the rarity of its infliction.

No. 1.

Number of Charges taken at the Police Station Kandy, from the 30th of June to the 31st of December 1845, distinguishing the Character of the Offence and the Class of the Offenders.

Offence &c.	*Kandians*	*Singhalese*	*Moormen*	*Malays*	*Malabars*	*Burghers*	*Europeans*	*Total*
1. Murder	5	..	..	..	..	..	..	5
2. Rape	..	..	..	..	..	..	..	..
3. Arson	..	..	..	..	..	..	..	..
4. Burglary	..	9	..	2	..	..	..	11
5. Stealing from the Person with violence	1	11	3	7	1	..	..	23
6. Stealing from the Dwelling House	2	21	1	4	3	..	1	31
7. Receiving stolen property knowing &c.	8	12	3	2	1	4	1	31
8. Stealing from the Person	1	7	2	1	3	..	..	14
9. Embezzlement	1	2	.	..	..	..	..	3
10. Stealing Cattle	7	..	..	..	14	..	..	21
11. Stealing from the Premises	2	22	1	1	26	1	..	55
12. Assaulting and wounding	3	4	1	1	9	..	..	18
13. Assaulting	4	37	4	1	30	..	4	80
14. Suspicious Characters	..	6	1	5	..	..	..	12
15. Drunken and Disorderly	3	20	4	4	19	6	..	56
16. Disorderly Conduct	6	31	4	11	42	7	2	103
17. Deserting the Service	2	14	1	2	145	5	..	169
18. Refusing to work	..	2	..	..	7	..	..	9
Total	45	169	25	41	300	23	8	641

No. 2.

NUMBER of Charges taken at the Police Station Kandy, from the 31st December 1845 to the 30th June 1846 distinguishing the Character of the Offence and the Class of the Offenders.

Offence, &c.	*Kandians*	*Singhalese*	*Moormen*	*Malays*	*Malabars*	*Burghers*	*Europeans*	*Total*
1. Murder	..	..	..	..	..	..	..	..
2. Rape	..	..	..	..	..	..	..	..
3. Arson	2	..	..	..	..	..	..	2
4. Burglary	2	7	..	..	..	..	..	9
5. Stealing from the Person with violence	4	9	3	3	1	1	..	21
6. Stealing from the Dwelling House	5	23	..	3	8	..	..	39
7. Receiving stolen property knowing &c.	3	10	7	2	8	2	..	32
8. Stealing from the Person	1	6	3	1	5	..	..	16
9. Embezzlement	..	1	1	..	..	..	..	2
10. Stealing Cattle	3	6	..	..	4	..	..	13
11. Stealing from the Premises	1	12	3	2	36	1	..	55
12. Assaulting and wounding	7	11	2	..	2	..	3	25
13. Assaulting	10	21	5	2	35	3	1	77
14. Suspicious Characters	3	..	3	..	.	..	..	6
15. Drunken and Disorderly	7	22	4	4	39	3	3	32
16. Disorderly Conduct	2	29	1	1	22	1	..	56
17. Deserting the Service	1	16	4	4	39	3	..	67
18. Refusing to work	..	2	..	..	7	..	..	9
Total	41	122	33	24	206	14	7	511

ON THE LANGUAGE AND LITERATURE OF THE SINGHALESE.

BY THE REV. R. S. HARDY.

(*Read November 6th* 1846.)

On looking at the geographical position of Ceylon we naturally conclude that it was first peopled from the southern part of the continent of India, the distance between this Island and the mainland being so short that it is now not unfrequently passed upon kattamarans, the most primitive of all modes of water conveyance save that of the simple log. But between the language here spoken, and that of the continental nations whose position is the nearest to Ceylon, there is an essential difference. The languages of India have been divided into two great classes; the first, or northern family, includes, among others, the Hindustani, Bengali, Gujaráthi, and Maráthi; the second, or the southern family, includes the Telugu, Tamul, Karnataka and Malayalim. The dialects of the first class are derived from the Sanscrit; but those of the second class, though also including numerous terms from the Sanskrit, must have had their primitive derivation from some other source. The dialect now spoken upon that part of the continent which is the nearest to Ceylon is the Tamul. But the Singhalese, the vernacular language of the island, is decidedly allied to the northern family, as it is supposed to have nine-tenths of its vocables from the Sanskrit. This predominance of Sanskrit roots has been accounted for upon the supposition that it is owing to the influence of Pali, which is the sacred language of the Budhists, and a derivative from the Sanskrit. But this position is not tenable, as from the little knowledge I possess of a few Sanskrit and Pali words, it appears to me to be more nearly allied in its structure to the Sanskrit than the Pali, and there can be little doubt that it was a language long previous to the introduction of Budhism into Ceylon.

The earliest legends contained in the native chronicles relate to the three visits of Gotama Budha to Ceylon, and the arrival of the Prince Wijaya, with five hundred followers, who are said to have taken possession of the Island. As their birth-place was in a province of India where a dialect of the northern family of languages was spoken, we might thereby account for the anomaly, that the Singhalese, although spoken in the most southern of the Indian regions, is derived from the Sanskrit, if we could receive the assertion

of the Singhalese authors that their race derives its origin from these invaders. But the arrival of Wijaya is said to have taken place on the very day that Budha died, a circumstance too singular not to excite suspicion; the immediate successors of the Prince nearly all reigned even numbers of years, reckoned by decimation; the fourth king died at 107 years of age, and yet was succeeded by his son, the offspring of a marriage that took place when he was 20 years old, who reigned 60 years; and in the space of 200 years there is scarcely a single incident related that is not connected with the personal history of the kings. These discrepancies have been noticed by TURNOUR, the translator of the *Mahawanso*, and that able chronologist came to the conclusion that the Ceylonese histories are not to be relied on in that which they relate previous to the arrival of Mihindu, who introduced Budhism into the Island, B. C. 306.

The legend of Wijaya further states, that on his arrival the Island was inhabited by demons; and it is also said that a few years previous to this event, when Budha came here through the air, it was in the possession of the same mysterious beings; but I have little doubt that it will one day be proved, even from the most sacred books of the Budhists themselves, that the accounts we have of his visits to Ceylon are a pure fiction. In all the Singhalese books that I have read, the narration appears out of the regular order of events, like an after thought; and it is entirely at variance with the traditions of Nepal and Thibet. It is generally supposed that by the demons we are to understand the aboriginal inhabitants, who were so called from their rude habits and savage dispositions, and that they are now become extinct, with the exception of the Veddahs of Bintenna, and the adjacent forests. But even allowing the truth of this supposition, as it has been discovered since they were recently brought under Christian instruction by the Rev. R. STOTT, of the Wesleyan Mission, that their language is Singhalese, varying but little from that which is spoken in the more civilized districts, it would not assist us in our present researches.

I have stated the probability that the Singhalese language was spoken long before the arrival of Wijaya. Either this prince imposed his own language upon the people whom he conquered, or his descendants adopted the language previously spoken in the Island, or there was an amalgamation of the two languages in the course of time. The first supposition is the most improbable, as history furnishes us with no similar example; and if the third be correct,

there must originally have been a great resemblance between the two languages, as the mere fact that nine-tenths of the words composing the Singhalese can be traced to one common origin is itself a proof that as a dialect it is singularly uniform in the character of its etymology. The second of these hypotheses seems to me to be the most probable, as I am far from thinking that the ancient race of the Island was so rude and ignorant as it is generally regarded.

Soon after the arrival of Wijaya he visited the city of Lankápura, which is not a mere city of the imagination, as its site can still be pointed out, in the district of Mátala. The existence of a city, in whatever place, is a proof that there must at some period have been connected with it a government, sufficiently wise to promulgate laws, and sufficiently powerful to enforce them. The inhabitants of the interior still refer the erections with which many of their localities abound to the yakás, or demon race.

Another proof that the Island was peopled by a civilized race before the era of Gotama Budha is to be found in the fact that many of the places mentioned in Rámáyana as being visited by Rama during his invasion of Ceylon, may still be traced. They must therefore have been in existence at the time this epic was written, one of the oldest in the world; and there must at the same period have been at least occasional intercourse between this Island and India.

On the arrival of Mihindu, B. C. 306. he orally promulgated the atuwáwas, or commentaries, on the three great sections of the sacred books of the Budhists; and it is expressly stated that this was done in the Singhalese language, and that they were subsequently translated from Singhalese into Pali, by Budha-ghósa, who visited this Island in the reign of Maha Náma, A. D. 410—422. The period that elapsed between the arrival of Wijaya and that of Mihindu, 237 years, was too short, in the then state of the country, to have allowed of the formation of a language, from crude materials of dissimilar origin, sufficiently copious in its terms and regular in its structure to have been capable of the enunciation in it of discourses so varied and abstract as the atuwáwas.

From these premises we may infer, if any faith whatever is to be placed in the ancient chronicles of the Island, that the Singhalese must be one of the oldest of the living languages. But of its state in these early periods no examples are now extant, as even the original atuwáwas have all perished, though the translations made by Budha-ghósa still remain. It is probable that the oldest examples now in ex-

istence will be found on the slabs and rocks near the temples of the interior. The inscriptions thus preserved are numerous, generally in the square character in use upon the continent during the supremacy of the monarchs who professed Budhism, the alphabet of which, by a process of patient induction, was discovered by the late JAMES PRINSEP; but there many also in the Singhalese language and character. The oldest book that I have read, the date of which can be ascertained, is the Pújáwaliya, written in the reign of Pandita Prákrama Bahu, A. D. 1267—1301, by the priest Mairúpáda. Another book that I have read, the Amáwatura, if we are to judge from the style alone, must be a much older work; but it is supposed that the style is rather affected than antiquated. The name of the author is Gurulugóme, but I cannot discover in what age he lived. There are many works mentioned incidentally in the books yet extant that are not now to be procured. This disappearance of the ancient literature of the Island is to be accounted for by the ravages of the Malabars and the prevalence of heresies, some of which were patronised by the kings, who, to show their hatred to the orthodox priests, commanded that their books should be destroyed. Even of the comparatively few works that are now in common use, several have had to be recovered from Burma or Siam, though they were originally written in this country.

The Singhalese alphabet, as to arrangement, is formed upon the model of the Dévanágari; but in the place of the *au*, of the Dévanágari there are in Singhalese two vowels, *æ* and *œ*, which have been likened by your Vice President to "the bleating of a sheep," and by no means add to the euphony of the language. The *v* of the Dévanágari is changed into *w* in Singhalese, there being no *w* in Sanscrit, as there is none in the classical languages of Europe. The alphabet, which is peculiar to the Singhalese, and not used for any other language, in its general character bears a considerable resemblance to the ancient Karnataka, as seen in the copper-plates of a grant made to the Syrian Church by one of the early native princes, the date of whose reign is not known. Fac similes of these plates are inserted in the Journal of the Royal Asiatic Society, No. XIV. but whether the letters that are similar in shape have the same sound I am not able to state.

Soon after my arrival in Ceylon, in 1825, I began to note down the names of all the works I could hear of as being in the possession of the Singhalese. The list now includes the names of upwards of 400 separate works, reckoning the

whole of the Tun-Pitakas as one book. They are in the Singhalese or Elu, Pali, and Sanskrit languages, with a few in Burmese and probably others in Siamese, as the priests have intercourse with both these countries. The dialect in which the Singhalese works are written is called Elu, and differs considerably from the colloquial dialect both in structure and in the words that are used: but the native authorities whom I have examined upon the subject are not agreed as to the meaning of the word Elu, nor has the difference between Elu and Singhalese been very well defined.

The works in Pali consist principally of commentaries upon the sacred canon, with other works in explanation of these commentaries, and a considerable number are on grammar.

Of the works in Sanskrit, a few are on religious subjects, and the others are upon grammar, medicine, and astrology. The medical works are the most numerous, the more popular of these being accompanied by an explanation or paraphrase in Singhalese.

The works in Singhalese are on religion, grammar, history, and medicine; and a considerable number are written in verse. There are numerous sannés, or paraphrases of the discourses of Budha, the Pali text being given, and then an explanation, clause by clause, in Singhalese. In some instances the sanné is a literal translation, and in others there is a long commentary upon a single word. The poetical works are principally legends. They are very popular among the natives, who will sometimes sit up whole nights listening to their recitation. The Pansiya-panas-játaka-pota is the most extensive work I have seen in Singhalese; it extends to upwards of 20,000 lines, each line being 22 inches long.

The principal subjects upon which the native writers treat are:—the various divisions of the universe; the origin of the present systems, with the manner in which they will be destroyed; the primitive condition of men, and their gradual fall from purity to their present state; the history of the first monarch, and of his successors during many ages; numerous legends relative to the actions of Gotamo Budha, in the births through which he passed previous to his acquirement of the Budhaship; the history of the Budhas immediately preceding Gotamo; the birth of the prince Sidhártta, the history of his ancestors and of his youth, the manner in which he became a supreme Budha, the beauties of his person, the manner of his life, the journeys that he undertook, the discourses that he delivered, and the wonderful acts that he performed, with the manner of his death: ex-

planations of the precepts, and legends relative to the rewards received by those who have obeyed them or the misfortunes that have overtaken those who have despised them; the commands imposed upon the priesthood, the discipline to which they are subject, and the mysterious powers obtained by those who become perfectly pure and are not subject to a repetition of existence; disquisitions upon such subjects as karma, or moral action, whether good or evil, by which the universe is governed and the destiny of all beings controlled, and arguments to prove the impermanence of the body and the non-existence of a separate and immortal soul; and descriptions of the déwa-lokas and brahama-lokas, the various states and places of suffering, and nirwána, or the cessation of existence.

It is almost a misnomer to speak of the literature of the Singhalese, as nearly all their works are either translations or paraphrases. Not unfrequently the whole of the difference between one work and another consists only in the style and arrangement. This similarity soon offends the student and deters him from the further prosecution of his researches. There is sometimes a long series of epithets attached to the name of Budha, and the same epithets are repeated again and again, almost without any variation throughout the whole of the work. Upon the authority of Sir William Jones the Asiatics have usually been regarded as "soaring to loftier flights in the sphere of imagination" then Europeans; but the works of the Singhalese cannot be included in this category, as their creative powers appear to be extremely feeble, even in the discussion of subjects about which they must necessarily have a perfect understanding, and which in themselves naturally tend to induce the exercise of the imagination.

It is with extreme regret that I speak in these terms of disparagement of the native authors, as I have spent much time in the study of their writings, and once supposed that they contained more valuable matter than on examination they have presented. They are principally of importance as media by which we can ascertain the light in which the tenets of Budhism are here regarded; and I trust the language thus preserved and perfected, the sound of which falls not unpleasantly upon the ear, whilst it admits of great beauty and force of expression, will one day be consecrated to the noble purpose of teaching the sublimest lessons of Christianity, and of raising the people around us to a high state of excellence in science, taste, and social order.

Negombo, August 15, 1846.

THE EDUCATION ESTABLISHMENTS OF THE DUTCH IN CEYLON.

BY THE REV. J. D. PALM.

(Read November 6, 1846.)

The State of Government Schools for the natives of Ceylon during the period that the Netherlands' Chartered East India Company had possession of this Island appears, at present, to be a subject more of conjecture than of certainty. While on the one hand the old school-houses in many villages of the Maritime Provinces tell the traveller that "in the Dutch time," native education was not lost sight of, nobody, on the other hand has, to my knowledge, collected any statistics of schools, nor undertaken to point out the character and amount of instruction imparted at that period. As native education occupies so prominent a place in the present scheme of colonial improvement, it may not be uninteresting to know what our predecessors did in the cause. In the archives of the Consistory of the Reformed Dutch Church at Colombo there are two volumes of minutes of a meeting called the *Scholarchale Vergadering*, embodying annual reports from Inspectors of schools in the Colombo District from 1712 to 1727; also in official letters of the Colombo Consistory to the 17 Representatives in Holland of the East India Company, and in other ecclesiastical papers references occur to the number and progress of schools throughout the Island. These documents, written in the old fashioned half German and half Italian characters are in several places hardly legible. The time and patience bestowed on them are however amply compensated by the insight they give into Church matters, and the state of Christianity among the natives, which, if worth the hearing, or rather, if coming within the range of topics sanctioned in this society, shall be made the subject of two more papers.

The notes for the present paper may be classified under the following heads:

1. The Scholarchal Commission.
2. Native Schools in the Colombo District.
3. Native Schools in the Galle and Matura Districts.
4. Native Schools in the Jaffna District.
5. The Seminary and Normal School at Colombo.

6. Manuscripts, Translations and Printed Books.
7. Dutch Schools.

I.

The Scholarchal Commission.

This body was composed of the Dessave or Collector of the Colombo District (the highest European functionary next the Governor) who was always the President; all the Clergy of Colombo, one of whom acted as Secretary; and three or four other gentlemen Civil and Military. The Members were nominated by the Governor. They were not only that which we understand by a School Commission, but they constituted a board, which took cognizance of all matters referring to native marriages; and in short the whole body of natives professing Christianity, and living within the precincts of the schools, were under their supervision. They examined and appointed not only school masters but also the Tombo-holders, had under their inspection the registries of native baptisms and marriages, heard complaints and settled disputes on matrimonial questions, and possessed a discretionary power to grant marriage licenses in cases where consanguinity came into question. Their decisions were however in all points submitted to the Governor and the Political Council. Their jurisdiction did not extend beyond their own district; hence the Southern and Northern provinces had also their Scholarchal Commission, but that of Colombo was frequently referred to for advice in difficult and important cases. Every year two members of this association, a clergyman and a layman, who was called the *Scholarch*, were deputed by the meeting, with the consent and authority of the Governor, to visit all the School-stations and draw up an annual report. Their visit was previously announced to the villagers by Tom-tom beating, when both adults and children were summoned by the vidhan and the School master to be present. At each school the two Inspectors remained a whole day. The business of the day, in which the Clergyman of course, had the greatest share, was performed in the following order:

1. In the forenoon the school children were examined in reading and writing, in repeating their Catechism, the Ten Commandments, the Creed, the Lord's prayer and other prayers; and further questions were put to ascertain whe-

ther the Masters explained what had been committed to memory, which was generally concluded with religious instruction, exhortation and encouragement, in some cases by distribution of prizes.

2. They then proceeded to examine and interrogate the adults who had lately left the school, as well as the parents who brought their infants for baptism. With respect to the former, to know whether they retained and understood what they had learned at school, whether they regularly attended Divine Service on the Sabbath, and manifested an interest in their spiritual welfare; with respect to the latter to know whether they understood the nature and obligations of Baptism, when pains where taken to impress on them the principal truths of the Christian religion. It will be necessary here to remark that the children were not permitted to leave school at pleasure, but only when they had obtained the requisite amount of knowledge, which was decided, not by the Schoolmaster, but by the Inspectors. When thus found qualified, a certificate was granted, usually at the age of 15 years. They were then designated "Largeerden" which means *discharged* or *set at large.* But the care and supervision of them did not cease here: even after such dismissal they were required for a future period of three years, to attend the school twice a week to receive religious instruction from the Master, who then signed their certificate in testimony of their continued attendance. During this second term they were called "Nieuwe largeerden" *newly discharged.* Then they were to attend, though perhaps not so regularly, other two years, and be classed among the "Oude largeerden," *old discharged.* Although the period for instruction subsequent to the technical dismissal was thus fixed at five years, in some schools individuals were found with their certificate signed for 9 and 10 years together, indicating their voluntary continuance under instruction.

3. The next business was the inspection of church and school-books, lists and registers, roll of fines, placards and other documents in charge of the Master, to ascertain the state in which they were kept. The fines here mentioned were imposed, in obedience to an express order issued by Government and repeatedly enforced, on all persons neglecting to attend school on week days and divine service on Sundays. These fines occasioned at various times refractoriness among the natives, dishonesty on the part of the

Masters, and difficulty to the scholarchs. But in many districts the enforcing of them was found the only expedient to secure attendance at school. In some years these penalties amounted to 700 Rixdollars. The Inspectors received and accounted for the money to the Scholarchal Commission. At the same time it may be remarked that instruction was given by Government gratis.

4. When this was finished, complaints either from masters, or pupils, or parents, or native headmen were heard; inquiries instituted as to the cause and reason of neglect or disorder; inefficient Masters dismissed; applications attended to; reproofs and reprimands administered, &c.

5. Then, in the afternoon, Divine Service was held. One or two chapters out of the Gospels, the Ten Commandments and the Creed were read in Singhalese or Tamil; then the Clergyman preached, in few solitary cases for want of fluency in the native languages by interpretation; administered Baptism and solemnized Marriages.

When one village or school station had thus been inspected they proceed to the next, and continued their visitation at one or two intervals till they had gone over the whole district, which contained 30, 40 or more schools—and at the close a general report was laid before the scholarchal meeting, and by them submitted to the Governor in Council, accompanied with returns of the number of children in each school, of adult Christians in each parish, the amount of mulcts, the number of massabadoes, and of natives who learned Psalm-singing. Pity that these returns cannot be found. The remarks of the Governor written with his own hand on the margin of the reports are invariably of a very favorable cast, shewing his willingness to further the views and sanction the suggestions of the meeting. In these reports and minutes particulars, which it would be too tedious to mention, are discussed; such as complaints, applications for increase of salary, for dismissal after long service, for books, for repairs or enlargement of buildings, or for the establishments of new schools, examination of School-masters, suggestions for the removal of a school to a more convenient station; applications for admission into Church membership, examination of such candidates, &c.

II.

Native Schools of the Colombo District.

This District extended to the North as far as Calpentyn, and Southward to Cosgodde, afterwards to the Bentotte river.

The earliest notice found of these schools reaches to 1712 when their number was 30, six of which were Tamul schools. In this year a new school was established at Paspetal, near Colombo, with 125 children. The person who applied for the school-mastership was appointed on condition of his attending a certain Clergyman until he should become better qualified to impart religious instruction.

The result of the inspection in 1715 was on the whole satisfactory, the children answering the catechism questions, and repeating the prayers well.

The Master of Cosgodde complained of a boy, who on being fined for non-attendance, had gone to the Wellitotte school; this being contrary to order, the subject was referred to the Scholarchal meeting. The Report of 1714 says, that a general desire was observable among the natives to receive instruction and to become acquainted with the Christian religion. In 1715 the number of schools was increased from 30 to 35; but the report dwells more on adult Christians than on scholars. The bad state in which some schools were found was attributed to irregular attendance through indifference with some, and distance of abode with others. In 1716 the Calpentyn school was reported to be in a very neglected state, and the Master recommended to be dismissed. In 1718 the schools on the South gave more satisfaction than those on the North, except the Oedeware, Payagalle, and Alican schools, which was the Masters' fault. In 1719 the district contained 38 schools. The Masters were reported pretty well qualified, but sadly deficient in energy and zeal. Great difficulty was experienced in securing regular attendance by the children.

1721. A loud complaint about ignorant Masters. The Government ordered all native teachers, living within a certain distance from Colombo, to attend monthly for examiation and further instruction by a sub-committee.

The Cosgodde school with 307 boys and 119 girls, and the Wellitotte school having 450 scholars, were, on account of their distance, transferred to the Galle District, together with the tombos and the pay of the Masters. The next year (1722) the Inspectors found the schools on the whole in a condition three times better than last year. They recom. mended that the four Tamul schools in the Negombo Province be put on the same footing with the Singhalese schools, as to the performance of divine Service; and that the Proponent Ignatius preach there in Tamul. An order, dated

1723, proceeded from the Governor, that, as the number of scholars throughout, was on the increase, which consequently increased the Master's labour, where in future the children in one school exceeded in number 200, a second assistant Teacher be appointed; upon which order, six schools, namely Barberyn, Mutwal, Corelewatte, Payagalle, Caltura near the river, Pantura and Morotto were immediately supplied with a third Teacher. At the same time the Governor sanctioned a proposition that the Dutch Catechists and Prelectors at outstations be instructed to collect a few promising Singhalese lads and teach them the Dutch language; to which proposition another was added by the Governor himself, that there should be evening schools for singing, if possible to train the Singhalese to Psalm singing. This year also it was reported that people of all classes expressed gratification at the opportunities of instruction afforded them, and appeared anxious to avail themselves thereof. At this visitation a collection of translated prayers, the form for the administration of the Lord's Supper, and a few Singhalese Sermons were distributed among the schools. The Scholarchal meeting instructed the Masters to pay particular attention to the reading and writing exercises, as a more effectual way of disseminating knowledge among the natives than by mere oral instruction, whereby they would be induced to read the books, which it was in contemplation to place within their reach. The report of 1725 notices a diminution in school attendance, and ascribes it to a late famine in the country accompanied with an inundation, which forced the inhabitants to absent themselves from home in search of sustenance. The schools at Nagam, Mahapittigam, Cottelewatte, Minuangodde, and Wellicadde had been frequently closed. On the day of the visit two of the above schools were found empty; and at Minuangodde but 5 boys and 8 girls were present. This decline awakened apprehensions of ruin to schools and native congregations, and called forth an order to the Masters to constrain the children who were running about the villages to come to school. In 1727 after hearing the ordinary lessons, the children were made to give their own answers on miscellaneous questions suggested from the lessons, and the result evinced a degree of reflection and intelligence creditable to teachers and pupils. The best schools were Kegelewatte, Melager and Cotta, the worst Wewalle, Paspetal, Calane and Wolfendhal. In 1735 the annual visitation did not take place

disturbances having arisen among the natives, and accounts from the Masters represented things as very unfavorable, school operations being to a great extent at a stand still with no likelihood of a speedy restoration. But the next year the arrival of the new Governor, Baron Van Imhoff, checked the disturbances, and schools were visited.

1739. The Inspectors expressed themselves satisfied with masters and pupils, and noticed with pleasure a circumstance, which was not witnessed before, but which now appeared generally practiced, that the girls learned to write. This year there was a revival of schools, not only in virtue of special orders from Government enjoining regular attendance, but especially by the influx of Singhalese and Tamul printed books, instead of the scanty manuscript copies, put into the hands of the Masters alone.

1742. The Rev. Mr. Saakens and Mr. Elbert Clermont, the Scholarch, reported that in this year's visit they had found the children in general diligently taught, and that each according to age and capacity had made progress; but that on comparing one school with another a great disparity appeared both as to proficiency and the amount of instruction imparted. Writing in Singhalese was extensively taught, and many of the "Largeerden" recited their Catechisms and prayers promptly.

1746. The schools were fouud some worse than others, and on the whole not very creditable. The ignorance, inability and indolence of many Masters were complained of; and no less the aversion of children to attend school; parents also refusing to send their children, which was attributed to the influence of Roman Catholic Priests and their emisaries, who spared no intrigues to draw away the people. In 1747, these complaints were renewed, and the incapacity of the Masters led to the establishment of a native Normal school at Colombo, which shall be mentioned in its proper place.

1750. Complaints still continued. Strong attachment to heathenism, and credulity on the part of parents to popish insinuations were lamented. The penalty imposed on non-attendance brought the children on the examination-day, but on ordinary days they remained away. In 1756 the district had 45 schools, many of which were in a poor state. The Masters at Caltura and Negombo (where Romanism prevailed) gave no satisfaction, and to shew how ill disposed the Malabars were to education and Christianity, it was

remarked that at the Tamul schools at Pitipankare, Chunampitty and Slave Island, which together contained 1600 scholars, only 60 were present at the examination, and said their lessons badly. The frequent change of habitation among the Malabars was a great hindrance. The Singhalese nation were more docile, and their children in many instances exceeded expectation. With reference to an outcry which had been raised about the decline and probable failure of schools, the Inspectors stated that they did not despair, but would urge the Government to adopt such measures as may effectually further the cause of education. Government it appears, attended to this representation, for in 1759 the good effects were visible. In 1768 the schools gave satisfaction on the whole, but they did not yet come up to the designs of Government, the fault being the character of Masters, who were reported to be, some secretly Budhists, and others intemperate or rapacious. In 1778 the schools, 46 in number, were flourishing, and great success was met with among the females, who could not before be prevailed on to remain long at school, but now many continued till on their public confession of faith they were received as communicants. No mention is made of female schools.

In 1784 there were 53 schools. The scattered habitations of the natives, bad and dangerous roads, created the desertion of several scholars, and made spiritual supervision almost impracticable. The work of inspection was divided in 1788 among the clergy and scholarchs into three circuits—

circuit	No. 1	had	12	schools
"	No. 2	"	20	"
"	No. 3	"	23	"
		Total—	55	

From the preceeding remarks it will be perceived, that Government undertook education in the native languages, that these schools partook of the character of Parish schools, and that religious instruction was the main point. When reference was made to an individual, he or she was invariably designated as *sorted under* "sorterende onder," such or such a school. The annexed table (marked A) will shew the total number of scholars in the Colombo District, from 1760 to 1786. A list (marked B) of the places where schools existed, with short notices respecting them, taken from the reports is also added.

III.

Native Schools in the Galle and Matura Districts.

These schools were annually visited by the Galle Clergy, who took it by turns, in company with a Scholarch. In 1707 mention is made of 30 schools, in 1719 of 37 schools, 18 in the Galle and 19 in the Matura District, and in 1722, of 38 schools. Galle was a troublesome and refractory station, hence the reports are full of complaints.

In 1727 great difficulty was experienced in getting parents to send their children; they set Government orders at defiance. The annual visitation often did not take place on account of the hostile disposition of the Singhalese. In one village (1731) during the examination, a mob assembled, and by vociferations interrupted the proceedings; the Scholarch went out to order them off, but they heeded not his authority; and on his attempting to drive them away with his walking cane, the ringleader levelled a blow at him with a stick. At Kahewatte, Gatlemane, and Puwakdadawe, they dragged the children out of the school-room. In 1733 the School master at Kahawatte lodged a complaint against the villagers for abusing and preventing him in his duties. Besides the fact, that this district was the stronghold of Budhism, as it still is, one alleged grievance was, that, since Government ordered native professing Christians not to intermarry with Budhists, they were afraid they would not be able to get wives. In 1734 the native Proponent visited the schools in the Talpepattoe. In many places schools were at a stand. The annual visitation was attended to but with no pleasure; the natives, especially the chalias, abused and ridiculed. The number of masters and undermasters was 87, of whom but 5 were in Church membership. In 1736 the Clergy were at a loss what to do to restore the progress of education, and applied to Government for support and encouragement. There was nevertheless since the last year, an increase of scholars, the total number being 4397, of whom 2697 were catechized by native Proponents and school-masters.

A church and school report, dated 1759, was sent from Galle to the Colombo Consistory with the view of furnishing the necessary information in the annual general statement of churches and schools, to the East India Company and the Church Assembly in Holland. It is divided into two parts, the former giving an account of the course pursued in the work of inspection, and the second a detail of

each school. The examiners commenced with religious instruction, to impress on the people that the work they undertook was the work of God. The most advanced scholars were called to repeat distinctly and audibly the ten commandments and other parts, for the benefit of all. In order to avoid collusion practised by the Masters, who asked only those questions which they knew the children could answer, the tomboholder or some other competent person was asked to interrogate. Then the "largeerden" were examined, and what they did not comprehend was further explained, as far as time permitted. The schools were visited in the following order:

1. *Hickkedoewe* (Hiccade) had a large school, composed of boys and girls, whose behaviour and learning were reported commendable. Their answers shewed that they understood the catechism committed to memory; reading and writing were good.

2. *Kahawe* school, not so numerously attended as the preceding; the Master, a deserving character, complained of disobedience and unwillingness in his scholars, the parents being the great obstacles. The chalia inhabitants objected to the Master because he was a Wellale. The school was attended but three weeks previous to this visit, and even then reluctantly.

3. *Madampe,* a chalias school, better than the preceding one; the children were young, few only reaching the age of 15 years.

4. *Wellitotte,* a chalias-school, the largest in the district, having 400 scholars, but under one Master, whose attainments were not great. The writing was not expert; the Master found fault with his scholars, but when the New Testament was produced for reading, the children declared they had never seen those books before.

5. *Bentotte,* the best of all the schools; the Master bore a respectable character among the people: on the Post-holders testimony he never omitted his school in the week, nor conducting Divine Service on Sundays. The children were under good discipline, and quick at reading and writing. The visit gave mutual satisfaction.

6. *Indoeroewe* school in every respect the reverse of the preceding. Those who could read and write said, they had been taught, not by the Master, but by their friends.

7. *Cosgodde,* a chalias school. They were not taught writing, the Master complaining of bad eye-sight.

8. *Amblangodde.* The master, an old man, took great interest in his scholars.

9. *Wattoegeddere,* a small and well conducted school of the Jagereroe Caste.

10. *Raygam,* a large school; the influence of the master was well maintained.

11. *Dadalle,* a small Chalias school; the attendance was regular and the master efficient.

Having inspected the schools in the Wellebaddepattoe, they proceeded to the Talpepattoe.

12. *Acmiwenne,* a populous village, but the school was attended only one day in five.

13. *Walawe,* a populous but dissolute village. Few would come to school.

14. *Codagodde* school.

15. *Ahangam,* a pretty good school.

16. *Cogelle,* few children in school in proportion to the population, five sixth running wild.

17. *Talpe school.* The children would not continue long.

In the Gangebadepattoe were the following:

18. *Baddagam* school. Very few were present in comparison with last year. The present master had but recently been appointed and did not know the people.

19. *Maplegam,* on the confines of the company's territories. The scholars could neither read nor write; the master was a sickly man.

20. *Tellicadde* school with two masters, who taught well.

21. *Galle,* Cinghalese school, was in a poor state. The Barbers' Silversmiths' Fishers' and Chunamburners' castes, refused to send their children—and as for native headmen, it was a general observation, that their children did not avail themselves of instruction.

22. *The Galle Tamul school.* The Malabars being mostly Papists, the school was exceedingly small: 4 boys had learned the Catechism and the Ten Commandments, the rest came on the occasion but for a shew. The master was secretly a Roman Catholic.

23. *Denepittie* school presented nothing satisfactory.

24. *Polwatte* much the same. When the master succeeded in getting a few boys together, they soon made their escape.

25. *Mirisse* school was promising.

26. *Dewinoewere* school. The examination was interrupted by the riotous inhabitants.

27. *Nauwedoenne* and }
28. *Tallalle.* } schools were examined simultaneously.

From this place to Hakman no girls attended school.

29. *Bamberende* school.

30. *Dikwelle.* Many professing christians lived here, but the school was small.

31. *Polwakdandawe* school.

32. *Kahawatte* school.

33. *Gettemane* school.

34. *Hakman* school.

35. *Attoerellie,* the best of the Matura schools, was attended by boys and girls.

36. *Akkoeresse school.* The master pointed out a few bad boys who kept the others from school; they were instantly chastised as an example,

37. *The Matura little school.* It was indeed a little one, though under the superintendence of the Collector; his influence was not sufficient to secure a good attendance.

38. *The Matura great, or Appoohamy school.* As the name indicated one would have expected children of respectable natives, but these did not condescend to come, having Budhist Priests at home, as tutors.

39. *Walgam* school.

40. *Belligam* the most insignificant of all the schools, the secret being that the place was a nest of Budhist Priests.

There was a Malabar school at Matura in 1735, but no further notice of it appears any where.

The annexed table (marked C) will shew the total number of scholars in the Galle and Matura Districts, from 1747 to 1784.

IV.

Native Schools in the Jaffna District.

This district comprehended the four Provinces Billegamo, Wademoratje, Tenmoratje and Patchelepally, the seven inhabited Islands, the Borders of the Wanny, and the Contoire Mantotte, Manar, Trincomalie and Batticaloa. Little more than statistical information can be given of the Jaffna schools. The annexed table (marked D) will shew the total number of school children in various parts of this division, at different times.

The slave children under instruction are enumerated separately in the annual statement sent to the Colombo Consistory for information, but whether distinct schools existed for them does not appear. The clergy paid their annual visits regularly, and on the whole met with encouragement. The Tamuls are represented as quick at learning. The

reporters complained in 1726 of a decline in the state of their schools, which surprised the Colombo Consistory, as care had been taken to employ efficient masters. In 1727 there were altogether 48 schools. An official letter dated 1735, says that a favourable report had been received, the children improving, especially in religious instructions, being able to repeat promptly in Tamul not only the ordinary prayers and three Catechisms, but also several Chapters in Matthew's Gospel. In 1738, the Province Belligamo had 14 churches and schools, Wademoratje Temmoratje and Patchelepally 12 churches and schools, the Wanny 4, Mantotte and Manar 10, and the Islands 5. In 1758 parents did not voluntarily send their children for instruction, which was attributed to the Oeliam or compulsory labour system. In 1760 schools were improved in comparison with the previous year. The worst attendance was found in the two provinces Tenmoratje and Patchelepally. In the Trincomalie school (1759) some children had got by heart 20 chapters in the New Testament, of 383 on the list, 143 boys and 140 girls were present at the examination; 50 Roman Catholic children had staid away, which was a common practice among them on such occasions.

V.

The Colombo Seminary and the Native Normal School.

First then the Colombo or Cinghalese Seminary. This was a pet institution both of the Government and the clergy. No pains were spared to render it every way efficient and flourishing, no letter was written to the home Government and Church by the consistory but the Seminary occupied a prominent place; and most ardent was the hope that under divine blessing it might prove a successful instrument in propagating Christianity among the natives of Ceylon. Its main and original object was to train and qualify young men, both Cinghalese and Tamuls, for becoming native preachers. But the extension and modification it underwent will be noticed in the course of this account. It does not appear, like the elementary schools, to have been entirely under the Scholarchal commission, for previous to every public examination a special committee was nominated by the Governor, consisting only of clergymen, to investigate and report to him the state of the Institution. Still the Governor hardly ever failed to be present on such occasions

with his Council. The Reverend Principal or *Rector*, as he was called, of the Seminary was always a member of the Scholarchal commission; yet, being also one of the ordinary Clergymen of Colombo, but excused of a portion of his pastoral duties, it is not clear whether his seat in that meeting was in the former or latter capacity.

When the Seminary was established, cannot be ascertained; the earliest notice found of its existence is in 1708. The higher course of instruction was imparted in the Dutch language, and therefore the preliminary lessons were Dutch grammar, composition, translation from the native languages and such exercises as would give a thorough knowledge of the language. We shall find that afterwards Latin, Greek and Hebrew were introduced, and that even the medium of instruction in the higher Theological class was the Latin language.

The selection of students was choice: in 1710 the institution contained 16 youths, 9 of whom were prepared to commence with theology. In 1712 the Seminary was reported to the East India Company to be very promising. The higher class were examined on the Divine attributes and perfections, on the soul of man, and in logic. Two Jaffna youths distinguished themselves by their correct grammatical knowledge of Dutch. The subjects of examination in 1715 were, natural theology, the passions and their government, Christian morality. In 1717 at the examination of eight youths in the Christian institutes, the questions and answers were of a controversial nature, with the view of qualifying the students, by arguments hereafter with their countrymen, to refute heathenism. In 1718 the seven scholars composing the lower class had been learning Doutrein's sketch of the Christian religion, but they were slow of comprehension, and the Rector, Mr. Synjeu, (who by the way was assisted at the examinations by his brethren in the ministry) expressed his opinion that the adult age of these scholars disqualified them to proceed to the higher course of study, but judged them fit to be employed as Schoolmasters and Interpreters. They were accordingly discontinued. This led to the plan of admitting natives of more tender age, and of training them ab initio. The seven youths of the higher class had gone through the course in Natural Theology, when a repetition was recommended and they were to give in writing from memory the result of their studies. The Rector had made an

abridgment of Burman's Synopsis Theologiæ, and retained so much of the controversial part as would be useful against Heathens, Mahomedans and Papists. The compendium was submitted to the clergy for revision, who gave their opinion in writing, after which it was adopted for the use of the theological class. To this compendium were added a short history of the Old Testament, and a help to analyzing and the composition of sermons, as best suited Natives. The subjects of examination this year were: the existence of God, the divine attributes, the immortality of the soul, man's moral obligation and dependence on God, virtue and vice in general and their consequences, the first covenant, the fall and its consequences, the sinner's restoration, its revelation and man's obligation to seek it, the characteristics of divine revelation.

The Rector intimated to the grief of all interested, that his failing health would not permit him to continue long; the Governor and all present hoping such would not be the result, requested him to continue a little longer. It was customary on the grand examination day, as a mark of respect to the clergy, for the members of the Political Council to convey them in their carriages to the Seminary. In 1723 this piece of etiquette was omitted, President Mol and others driving by the house where the commissioned clergy were assembled. The examination was thereby frustrated, for the offended party did not go. The Governor called them to account for their absence, they in return demanded another examination, to which His Excellency ultimately yielded. At the examination of 1724 all the youths, from the highest to the lowest, gave much satisfaction; and as a further proof that they not only understood the subjects on which they had been prepared, but also knew their practical bearings and could apply them, they replied well to miscellaneous questions from the by standers. The progress during the last two years was very marked. The Rector regretted that his health did not allow him to do that justice to his charge which he wished. Four of the most advanced Cinghaless youths gave every hope of becoming able propounders of the word of life to their country-men. This was subsequently demonstrated by their proof. Sermons on 1 John 1, 7. Mathew 5, 8. Psalm 34, 10. Hebrews 12, 14. The introduction was suitable, the illustration of truths contained in the text as also the refutation of errors, lucid and comprehensive, the application appropriate, and

the whole rendered impressive by a becoming confidence and promptness of utterance. This specimen of their talents was unanimously pronounced hopeful; so that if they continued studious and devoted under their able and pious Rector, much good might be expected. The next year they were admitted as Proponents (licentiates) after undergoing a strict examination. Their life and conduct were described as exemplary and in this respect they were considered superior to Malabars. The year after this (1726) their worthy Rector Synjeu died, and the Rev. P. Kalden, lately arrived in the colony, became his successor, At the next ensuing examination the new Rector delivered an address on the fundamentals of true religion, and at the conclusion directed himself particularly to his pupils. These were eleven in numbers, five of whom were clever Tamuls. The four Proponents already spoken of are mentioned in an official letter dated 1727 as conducting themselves well, and proving useful agents. The Rector gave the next year striking proofs of his zeal, the progress of the youths was remarkable. The subjects of examination are thus stated: the knowledge of God derived from nature and the religion founded thereon, the knowledge of God derived from revelation, the eternal Sonship of Christ, the Holy Ghost proceeding from the Father and the Son, the counsels of God in general, his foreknowledge and election in particular, the work of creation. There was one youth in particular, Philip Emmanuels, a Tamul, who excelled in penetration and ability. He became a Proponent in 1734.

1728. At this year's examination the gentlemen present expressed a hope that an experimental knowledge of religion might accompany the theoretical knowledge. For the sake of brevity only such subjects of examination will now be mentioned as have not appeared before.

In 1729 a Dutch master was appointed for the lower classes. It is remarked in this year's report that the Rector had an easy and most intelligible method of instruction. The theological subjects of examinations in 1730 were justification, adoption, sanctification, glorification, the sacraments, the church. Seven youths were reported inefficient and dismissed by Government. Eleven new ones were admitted.

1733. Number of students 14, divided into 3 classes: the last class were learning reading and writing in Dutch, Singhalese and Tamul; some had committed to memory 9500

and others 2500 Dutch words with Singhalese or Tamul meaning.

1738. The Rector applied to return home on the ground of infirmity, which prevented his regular attendance to duty. The Rev. Mr. Wetzelius was appointed in his room. A Conrector was also added, Mr. Vrolyk, a good classical scholar; he took much pains but continued only three years, and then returned to Holland for ordination. Mr. Hersher succeeded him. From this time the classics were taught. The Dutch master Paravisino was succeeded by Mr. J. Collitte, who taught 15 boys Dutch grammar, reading and composition, and universal geography.

1740. The Conrector had in his class 4 who read the Greek Testament, and 4 others who could expound 20 scripture passages in the colloquial language. At this period European descendants also were gradually admitted into the Seminary. The classis of Amsterdam in one of their letters to the Ceylon churches, after expressing delight at the good results of the undertaking, put the question, whether instead of so much memory work it would not be well to pay especial attention, by means of much illustration and explanation, to making the youths rightly comprehend and appreciate their lessons; and suggested to that end a thorough acquaintance with the Dutch language, it being an acknowledged fact that instruction received in a language not vernacular is a disadvantage. At the same time they did not wish to discourage their brethren.

1743. The Seminary had 24 youths. The Rector examined the three Seniors in Hebrew and Greek; the questions and answers were in Latin and Dutch. The other three were less advanced. The Conrector had 12 learning Latin and Greek. The Dutch master had six.

1744. Two of the most promising, Abrahams, a Cinghalese and Joachim Fibrandsz, a European descendant, were sent, at Government expense, to the Leyden University.

1746. In the Conrector's class 4 read Cornelius Nepos, the Colloquia of Erasmus, and Terence, and 9 construed the colloquia of Corderius and repeated the declensions and conjugations.

1750. The Rector's class were copiously examined in Theology, the Conrector's class in Cicero's Epistles and Ovid's Metamorphosis and in Greek Phædrus' fables, 8 others were not so far. The Dutch Master had 21 scholars. This year another youth was sent to College; and the next year three more were ready to embark. Out of

these one, Meier, succeeded, seven years afterwards, to the Rectorship of this institution. At the examination of 1759, the following chapters in logic were discussed. The first class, De Syllogismis imperfectis et fallaciis, and the second class, de Logicæ definitione et divisione, de rerum generibus seu predicamentis et in genere et in specie, de substantia ejusque speciebus, de rerum attributis et de judicio exiomatico seu enunciatione. Besides the Rector, Conrector and Dutch Master, there were now a Hebrew Præceptor, a Cinghalese and a Tamul Master, making together 6 Teachers. But here the Government interposed and remodelled the institution, making it more beneficial to the general interests of the Colony and of the native population in particular, and thus in fact reverted to their original design, as it was up to 1736. The official instructions on this head, dated 30th December 1760, are in substance as follows:

1. That the Candidates for admisson be Cinghalese and Tamuls and not European descendants. That they be qualified for Schoolmasters and Catechists; and if possessing good abilities, for Proponents, and in a few particular cases for native Preachers. That respectable natives be encouraged to enter the Seminary with the view of becoming Head-men, Modliars of the Gate, Interpreters and so on.

2. That no native School masters be appointed but such as have been trained in the Seminary, and on examination have obtained a certificate.

3. That when thus qualified they be employed on the same salary as heretofore.

4. That having served a certain period and given satisfaction as to conduct, attainments and diligence, they be promoted, if on examination by the clergy and Scholarchal Commission they be declared fit, to Proponents at a salary of 10 Rix Dollars per month. That these Proponents be stationed in the Corles, Pattoes and elsewhere, to act as native Missionaries, whose duty it shall be by visiting and familiar intercourse, by catechising and preaching, as circumstances will allow, to teach, exhort and convince their countrymen.

5. That as soon as they should shew any marks of inattention to duty, or diminution in zeal, they be ordered to return to the station of School-master until they give proofs of amendment.*

6. That if a Proponent be specially reported a person,

* This, I find, was strictly acted upon; several Proponents were from time to time dismissed the service.

eminent in vigilance, exemplary in conduct and of tried piety, he be advanced, without ordination, to the office of Preacher to a fixed congregation at a salary of 15 Rix Dollars per month. That he shall exercise no power over Proponents and School-masters, unless specially authorized by the Scholarchal Commission; nor shall he be permitted to were the distinguishing dress of the European Clergy, but a decent, becoming native costume.

7. Native Preachers shall have no seat in Church and School meetings, but send periodically a report of their work to the Scholarchal Commission.

8. They shall have the same rank with the Modliars of the Corles &c. and shall draw their Salary on the same abstract with them.

9. They shall reside within their respective Corles and Pattoes, and not leave their post without permission asked and granted.

Government moreover undertook to educate, at public cost, for a period of 10 years, 24 lads, of whom 12 should be Cinghalese and 12 Tamuls, with the promise of employment in the Company's service.

The effect of this re-organization was that the dead languages were not so extensively taught, and the training system made as practical as possible. The Seminary now contained the extraordinary number of 40 pupils. The examinations now took place twice in the year, first in private, and afterwards at the end of the year in public.

In 1766 Ecclesiastical History is mentioned in the programme of examination, and prizes were distributed. In 1773 there was a great want of Ministers to the Dutch congregations: hardly any in the Fatherland offered themselves for Colonial service. Instead therefore of 12 Cinghalese and 12 Tamuls as stated above, Government admitted 9 Cinghalese and 9 Tamuls, and chose 9 promising youths of European descent to be prepared here and sent to Holland to be further fitted for the ministry. The last Rector of the Seminary appears to have been the Rev. J. G. Manger, who also preached here in German. In 1778 the Seminary was still doing well. The building, now the Pettah Hospital, was in 1780 the Seminary, as the inscription above the entrance indicates.

The general imperfect state of Government native schools, owing to the incapacity of the masters, led in 1747 to the establishing of a native Normal School at Colombo, both Cinghalese and Tamul. It was called the *New Seminary*, and

in 1750 P. De Melho a Tamul preacher, ordained in Batavia, was at its head. But as no further mention is made of this school, it must have blended with the other Seminary.

Jaffna also had its Seminary in 1709, first under a Dutch master, and afterwards under a Rector, but not in such an improved state as the one already described. In 1723 its operations were discontinued, and its six scholars transferred to the Colombo Seminary.

VI.

Manuscripts, Translations and Printed Books.

Up to the year 1736 the supply of School-materials was very scanty. The children had in fact few or no lesson books. The masters were furnished with a set of Catechisms, Prayers &c. as also with one or two Gospels in manuscript, which remained the property of the school, and out of which they gave oral instruction, the scholars repeating after the master until the lesson became familiar. Of course he was expected to explain the meaning as he proceeded. Even these manuscripts were not invariably on paper; for instance, in 1723 the visitors found at the Chunampitty Malabar School the Gospel of Matthew written on leaves (olas) which, having become old, the Master requested might be transcribed on paper. Stationary also was either not at all, or very sparingly dealt out, for in the Galle district the children are said to have practised writing by describing the characters on a board or table strewed with fine sand. Perhaps the Cinghalese mode of writing with a style on olas was the general practice. In 1710 a series of 5 Catechisms were in use, 1. on Scripture history; 2. Infant's Catechism; 3. on the principal doctrines of Christianity; 4. and 5. for more advanced. The three last mentioned were translations from the Dutch. In 1722 a collection of prayers, the form of administration of the Sacraments, and five sermons translated into Cinghalese were sent to remain in circulation among and for the use of the Cotta, Bollewalane, Coielewatte, Calane, Mahapittigam, Minuangodde, Welligampitty, Wolfendahl, Milagre and Morotto Schools. A collection of translated prayers in Tamul was given to the Chunampitty and Slave Island schools. This year a number of Portuguese Testaments, copies of the Heidelberg Catechism, and the Liturgy printed in Amsterdam, received from Java and lying in the Government stores, were offered to the Clergy for gratuitous distribution. In 1725 the Ten Commandments and the Lord's Prayer were translated into Cinghalese in foot-measure for singing. In 1724 the Heidelberg Catechism was translated into Cinghalese by the Rev.

Mr. Conyn. The next year the Rev. Mr. Wetzelius wrote a compendium of religious truths in Cinghalese, and submitted it to the consistory for revision and authorization. A version of the 15th and 23rd Psalms was also given for the use of certain native congregations, but its date does not appear.

This imperfect state of things continued until 1734 when a printing press with Cinghalese types was contemplated. The Government of Java offered to procure it, and in 1736 it was reported to be in active operation under Government. In the same year they printed the series of Catechisms mentioned above, and the Creed. The Gospels of Mark, Luke and John were ready for the press. Instructions were given in 1739 to print the Scriptures in Portuguese also. This year the press was, by the favour of Government, brought to some sort of perfection. Already the Tamul Catechisms used in schools, and by candidates for Church membership, were in the press. The four Gospels in Cinghalese were also printed. The stimulus, it was remarked, would lead to the translation of other parts of Scripture, for hitherto the four Gospels only had been translated. They saw more likelihood of getting the whole Bible in Tamul, as they had but to avail themselves of the Tranquebar Version by the Danish Missionaries, which by a special committee of competent persons appointed by the consistory could be revised in those places where the Lutheran version differs from the Netherland State Bible. In 1740 it was reported that the work of Cinghalese translation did not progress so steadily as was anticipated: the cause of delay being the death of some, and the infirmity of other competent hands, while the present Clergymen were not yet sufficiently versed in the language. The classis of Middleburgh acknowledged in a letter dated 1740, the receipt of a copy of part of the New Testament printed in Ceylon, which to them was of course a sealed book, but they admired the clear and neat type, and hoped it would prove a mighty means of extending the light of Christianity among the heathens. It was hinted to them that the Governor intended printing the Bible in three columns, Tamul, Cinghalese and Portuguese, this, they thought was a valuable suggestion; and concluded with hoping that their want of Roman characters would soon be supplied, either from Holland or Batavia. Whether His Excellency's Tripla were carried out or not does not appear, any where. In 1745 the press was placed under the superintendence of the Rev. Mr. Wetzelius, Rector of the Seminary.

Two or three of the young men of the Seminary who

had proceeded to Holland to complete their studies at the university, were on their return actively engaged in the work of translation. H. Philipsz, a Cinghalese, undertook the Pentateuch and Epistles, which when completed he submitted to the consistory for revision. The work was entrusted to Rev. Mr. Hoffman, who had as assistants the Mohottiar of the Governor's Gate Don Daniel Perera, the Thombo holder J. D. Zypat, and Adrian Perera, Catechist, 1788.

Another person who was educated in like manner, J. D' Melho, a Tamul, and appointed at Jaffna, translated the Pentateuch, the books of Joshua, Judges, and Ruth into Tamul, and sent them to Colombo for revision, which was entrusted to two Malabar Proponents, and two other able natives.

The annexed list (marked E) of Translations and Publications will give a comprehensive view of what was done by the press at Colombo.

VII.

Dutch Schools.

These were of an elementary nature, divided into Orphan, Parish and Private schools, the two former were supported by Government. European children were taught spelling, reading, writing, Scripture, catechism, singing, arithmetic and geography. The Masters were either persons holding subordinate offices in the Church, as prelectors, catechists and visitors of the sick, or school-masters in the Company's service. At some of the outstations for want of better subjects soldiers were employed. The Scholarchal commission, who had the inspection of these schools also, recommended Government to send out a better class of teachers, as many complaints were raised either about the inefficiency or intemperance of several in employ. The total number of these schools in the Colony was about 17. Colombo, Galle, Matura, Hangwelle, Negombo, Caltura, Jaffna, Manar, Caits, Trincomalie and Batticaloa had Dutch schools. The Orphan schools were not exclusively for Orphans, but other children, constituted by far the majority in these institutions. The Clergy had besides at their dwelling catechizing hours in the week. At Galle there were in 1737 two private schools, one kept by a widow and her daughter with 46 children. Nothing more remains to be mentioned of the Dutch schools than the statistics, which are here subjoined (marked F). At Colombo there were 4 such schools, the Orphan Asylum, the Fort school, the Town school and the Wolfendahl school; but nothing appears in the reports respecting them than that they were occasionally visited.

A

Total Number of Native Children in the Government Schools in the Colombo District.

Year.	Boys.	Girls.	Total.	Left.	Admitted.
1760	7528	5180	12708	—	—
1761	—	—	13469	469	1230
1765	—	—	10530	456	1630
1766	—	—	13548	—	—
1767	4742	6307	11049	—	902 boys 777 girls
1769	5284	7368	12652	102 boys 60 girls	596 B. 546 G.
1770	5616	7802	13418	254 B. 50 G.	605 B. 524 G.
1771	5843	8175	14018	619 B. 43 G.	530 B. 460 G.
1772	5755	8478	14233	156 B. 175 G.	509 B. 469 G.
1775	—	—	14733	552	1846
1776	—	—	14976	355	1665
1779	—	—	19497	—	—
1786	—	—	28867	—	—

B.

Schools in the Colombo District.

1. *Galkisse,* in 1725 well advanced. 1721 the master's salary increased to 2 Rix Dollars per month. The Washermen complained this school was too far for them.
2. *Morotto* school.
3. *Pantura* school with 2 masters. 1713 and 1722 well advanced.
4. *Caltura* at the river.
5. *Caltura* within the Gravets, 1721; one boy rewarded on the examination with a Singhalese writing style.
6. *Ramoekene* school, 1713, well advanced; 1721 orderly.
7. *Horrene* school.
8. *Waduwe* school with two masters, 1721 children well taught.
9. *Oedeware,* 1722 a good school.
10. *Diagam,* the master complained of a new moorish mosk being a nuisance to the school, broken down by Government order.
11. *Milagre* school.
12. *Nagam,* 1714 with two masters. 1727 a bad master.
13. *Macoene,* formerly a Malabar now (1721) a Cinghalese school.
14. *Alican* 1721, a very large school with three masters. 1727, instruction and discipline bad, the inhabitants Chalias.
15. *Petuancare* with two masters. 1718 children answered well.
16. *Wewalle* 1721 orderly. 1727 very bad.
17. *Inderoewe* school.
18. *Payagalle,* with two masters. 1722 gave little satisfaction.
19. *Barbaryn* school. 1722 gave little satisfaction.
20. *Bentotte* school.
21. *Wolfendahl* school. 1721 one boy rewarded at the examination with a silver Cinghalese writing style.
22. *Mutwal* 1721, noisy; the master said he dared not correct the children to enforce attendance for fear of the parents.
23. *Colombo* Malabar school. 1721 bad.
24. *Slave Island* school for slave children with 2 masters, the progress was slow, the excuse being that the children

were required to work in the Company's service; the Inspectors suggested to government that the children should learn and labour in turns and gangs.

25. *Paspetal* school, established in 1713 with 125 scholars. 1721 school-house was enlarged, 1722 in a satisfactory state, 1727 very bad.
26. *Cotta*, a flourishing school.
27. *Cotelawalle* school with two masters.
28. *Pannebakkerey*, in 1718 much improved. 1722 school-house enlarged.
29. *Calane* school, 1721 instruction not very good.
30. *Chunampitty* Malabar school with 2 masters. At the examination of 1716 few present, many on the list never came and were not personally known by the master. Several adults were learning.
31. *Dandugam* 1721, many unable to answer the simplest questions.
32. *Pammunugam* school.
33. *Welligampitty* school.
34. *Wellicene.*
35. *Pittipankare* Malabar school, 1721 not good.
36. *Topoe* In 1718 of 112 boys but 25, and of 38 girls but 22, knew the catechism, several adults were learning; the inundation caused bad attendance.
37. *Negombo* Cinghalese school.
38. *Negombo* Malabar school, under the superintendence of the Negombo clergyman.
39. *Welligampitty.*
40. *Minuangodde* school established in 1720. In 1725 badly attended, often no school.
41. *Mahapittigam* established in 1720.
42. *Migame.*
43. *Coilewatte.*
44. *Bollewelani.*
45. *Wellicade* established in 1723. In 1725 badly attended.
46. *Agelewatte* school.

C.

Total Number of Native School children in the Galle and Matura Districts.

Year.	*Boys.*	*Girls.*	*Total.*	*Left.*	*Admitted.*
1747	12111	8576	20687	466 Boys. 682 Girls.	1191 B. 911 G.
1748	13082	9190	22272	242 B. 152 G.	828 B. 267 G.
1749	13239	9506	22795	653 B. 438 G.	998 B. 989 G.
1750	11633	10132	21765	924 B. 122 G.	1590 B. 309 G.
1751	13325	9240	22565	242 B. 220 G.	714 B. 619 G.
1752	12886	9313	22199	423 B. 490 G.	490 B. 357 G.
1753	12156	9882	22039	663 B. 445 G.	693 B. 596 G.
1754	11319	9176	20595	221 B. 212 G.	4723 B. 3028 G.
1755	12225	9389	21614	456 B. 628 G.	761 B. 628 G.
1756	11742	9062	20804	348 B. 322 G.	933 B. 671 G.
1758	11757	9084	20841	510 B. 438 G.	1819 B. 750 G.
1759	11970	8943	20913	507 B. 114 G.	949 B. 839 G.
1760	12520	8839	21359	403 B. 331 G.	773 B. 573 G.
1766	11220	7667	18887	1665 B. 1374 G.	1128 B. 719 G.
1767	—	—	18012	1015	1432
1770	9418	6351	15769	471 B. 122 G.	648 B. 558 G.
1771	7826	6811	14637	192 B. 256 G.	684 B. 581 G.
1772	8922	6176	15098	246 B. 153 G.	694 B. 623 G.
1784	5058	3474	8532	—	

D.

TOTAL NUMBER OF SCHOOL CHILDREN IN THE NORTHERN PROVINCES.

Year.	*The 4 Provinces the Wanny and 7 Islands.*	*Slave children under education.*	*Manar District.*	*Trincomalie.*	*Batticaloa.*
1720	28488	—	—	—	—
1726	32879	—	—	14	18
1727	—	—	—	25	20
1728	28714	—	20	30 boys, 4 girls	—
1729	28037	—	—	23	18
1730	27102	—	—	23	—
1731	27206	—	—	35 boys, 7 girls	30
1732	27311	—	—	37	27
1733	27493	—	—	38	21
1734	27442	—	—	—	—
1735	27466	—	—	42 boys, 10 girls	22
1755	26953	—	1575	132 boys, 87 girls	—
1757	30488	1528	1674	355	87
1760	28064	2049	—	363	110
1761	27761	2139	—	432	95
1766	29542	1325	—	823	98
1770	31284	1502	2236	260	95
1777	34639	1531	—	—	—
1778	25522	1383	2631	—	—
1779	35788	1416	2228	—	—
1784	35432	1963	2920	—	—
1785	35866	—	2947	—	—
1786	35963	2180	—	—	—

E.

List of Translations and Publications at Colombo.

1. Collection of Prayers in Cinghalese, large type 8vo. printed 1737.
2. A Confession of faith, Cinghalese 46 pages, 8vo. anno 1738,
3. Catechism and prayers (Tamul) octavo, anno 1739.
4. Four Gospels in Cinghalese, quarto 1739.
5. Gospel of Matthew in Tamul, quarto 1740 and 1741.
6. Heidelberg Catechism in Cinghalese, 79 pages, 8vo. 1741.
7. A volume comprising 5 smaller Catechisms, the Creed, Ten Commandments and 5 prayers in Cinghalese, 123 pages, octavo, 1742.
8. Second Edition of the Confession of faith in Cinghalese, improved in size, 32 pages, octavo, 1742.
9. A short plan of the Doctrine of truth and godliness, 243 pages, octavo, 1743 and 1744.
10. Ritual containing forms for the administration of Baptism to infants of believers, of Baptism to adult persons, and of the Lord's Supper, forms for the solemnization of Marriage, visitation of the sick, prayers before and after the explanation of the Catechism, preparation to the attendance at the Lord's Table, and the Benediction. Numbers 6, 25, 26. 144 pages, 8vo. 1744.
11. Gospel of Matthew, and the Gospel of Luke nearly completed, 1745:
12. Collection of Cinghalese Sermons in quarto.
13. The Triumph of Truth, a refutation of Roman Catholicism by one of the native Clergy, 1754.
14. Collection of Cinghalese Sermons, 1754.
15. Heidelberg Catechism in Tamul: 1754.
16. Bern's Compendium of the Christian religion, translated into Malabar, printed 1755.
17. Borstius' short questions on Religion, translated into Tamul.
18. The entire Tamul New Testament 1758.
19. A Cinghalese Dictionary 1759.
20. Several Psalms of David to be sung in Churches (in Cinghalese) revised by Rev. Mr. Fybrands with a preface by Rev. S. A. Bronsveld. 1768.
21. Acts of the Apostles, translated by Rev. Mr. Fybrands, Epistle to the Romans, by Rev. H. Philips, and revised by Fybrands, printed in 1771.
22. The Epistles as far as the Ep. to the Colossians, by H. Philips, printed 1773.
23. Genesis, by H. Philips, printed 1783.
24. The three other Books of Moses, by H. Philips. 1785.
25. Leviticus and Numbers, in Cinghalese, 1789.

F

Number of Scholars in the Dutch Schools.

Year.	*Galle orphan school.*	*Matura Parish school.*	*Jaffna.* *Orphan school.*	*Jaffna.* *Fort school.*	*Jaffna.* *Private school.*	*Trincomelie.*	*Manar.*	*Baticaloa.*
1720	—	—	61	11	72	—	—	—
1722	—	—	—these three together 150—			—	—	—
1727	—	—	91	—	43	28	4	—
1728	—	—	66	vacant	40	7	—	9
1730	—	—	72	,,	40	—	—	19
1731	—	—	—	,,	—	50	—	12
1733	33	—	76	,,	59	50	16	11
1734	—	—	68 {47 boys, 21 girls}	,,	60 {33 boys, 27 girls}	—	18	—
1735	—	—	77 {38 B., 39 G.}	,,	66	—	13	—
1737	40	—	78 {36 B., 42 G.}	,,	72 {38 boys, 34 girls}	40	22	5
1739	62	—	99 {52 B., 47 G.}	,,	65 {31 B., 34 G.}	—	—	—
1748	60	29	—	,,	—	—	—	—
1758	45	18	92	,,	44	36	15	9
1759	38	—	101	,,	46	48	8	—
1778	—	—	86	,,	35	—	11	—
1785	—	—	94	,,	—	—	20	—

AN ACCOUNT OF THE DUTCH CHURCH IN CEYLON, COLLECTED FROM THE LOCAL RECORDS DEPOSITED IN THE WOLFENDAHL CHURCH, COLOMOBO.

BY THE REV. J. D. PALM.

(Read February 6, 1847.)

I at first proposed dividing this paper, on the state of Christianity in Ceylon during the Dutch Government, into two parts, the one treating of the Native and the other of the European churches; but finding the documents from which my information is obtained present uniformly the idea of *one* Church in Ceylon, with all its ministers labouring without distinction for Europeans and Natives, I have, to avoid repetition preferred the chronological order—Before we enter on the historical part, it will be necessary to take a general view of the constitution and working of the Reformed Dutch Church in Ceylon.

PART I.

The Colony was divided into three districts, of which the principal stations were Colombo, Galle and Jaffna. The Consistory of each of these places attended to the concerns of all the rural congregations belonging to their District. The towns and villages where Dutch congregations existed were, in the Colombo District, Colombo, Negombo, Calpentyn, Hangwelle and Caltura; in the Northern District, Jaffna, Trincomalie, Batticaloa and Manaar; and in the Southern District, Galle and Matura. The total number of stations where Native congregations existed in the Colony was about 100. The spiritual care was entrusted to European Ministers or Chaplains, European Proponents, Native Proponents, European Catechists, or visitors of the sick, Native Catechists and School-masters—a few remarks on each of these:

The European Ministers—These were selected by the several Classis of Holland, and appointed by the Dutch East India Company for the Colonial Service. The Minister thus sent out was furnished by the Classis with a letter of introduction and recommendation to the Colombo Consistory, as this Consistory on account of its position was the first in rank, and also in some respects represented the whole Church in the Colony. It then became a matter to be ar-

ranged and decided between the Consistory and the Governor in Council to what particular station the newly arrived should be appointed, as the exigency of the case demanded. And on his leaving Colombo for his station, the Minister was furnished by the Colombo Consistory with another letter to the Consistory of that place or station.—Sometimes Ministers were supplied out of the number in Java, which happened either when there was an urgent demand in Ceylon and one could be spared from the former Colony, or when change of climate, or an unpleasant occurrence made a transfer desirable, which latter sometimes took place on the individual application of the Minister. For the same reasons some went occasionally from Ceylon to Java. The European Ministers were located at head quarters, Colombo, Galle, and Jaffna, occasionally there was one at Matura, another at Trincomalie and another at Negombo. They were not permanently fixed, but could accept a call from the Consistory of any of the above named head quarters, subject to the approval of Government.

The removal was not in all probability, a promotion in a pecuniary sense, for they appear to have been equally salarized by Government. In some cases they were supplied with a free dwelling, and they appear to have had some perquisites. They received in common with all public servants a certain allowance of provisions from Government stores, as butter, wine, cheese, bacon and rice. When the Churches were well supplied with Ministers, there were as follows: Colombo 4, besides the Rector of the Seminary who preached once a fortnight. In 1722 there were 5, but the fifth was appointed in order to apply himself exclusively to the Singhalese, as there was a deficiency in that department in comparison with the increased demand. Jaffna had 4 Ministers, Galle also 4, and Negombo one The Ministers of Colombo visited and administered the Lord's Supper quarterly to the Dutch congregations at Negombo and Calpentyn, and then went over to Tutucoreen, where there was no fixed Minister. On their return from these places they reported to the Consistory the state of the churches there. The Ministers of Galle visited Matura quarterly for the same purpose, and they at Jaffna, visited Trincomalie, Batticaloa, Manar and Caits. Their work of preaching did not however confine itself to the Dutch Inhabitants, for besides the inspection of schools and the annual visitation in turn of all the native stations in the district, they applied them-

selves to the study of the native languages, in order to preach and to aid in the translation of the scriptures. Several instances are on record of the Clergy excelling in the knowledge of the Singhalese or Tamil language, so that their preaching and their versions were highly spoken of by the natives. As however all did not feel themselvs fully competent to this work, especially those who had arrived in the Colony at a later period of life, a distribution of labour appears to have been usually adopted; some confining themselves to their duties in Dutch and occasionally preaching to the Natives by interpretation, especially during their inland visits to schools and churches, and others, taking a turn in Dutch preaching, but making it their principal work to visit quarterly all the fixed native congregations. Thus Negombo, Cotta and Caltura were visited quarterly and Sacraments administered.

The Colombo Consistory recommended in their correspondence with the Classis that young Ministers should, whenever practicable, be appointed, in order that they might apply themselves during the first years of their stay in the Colony to the Singhalese language. This led to the practice of sending out from time to time young men, even before they were ordained, in the capacity of Proponents, who were to make the study of the Native languages their principal work for two or three years, and then be admitted into the Ministry for the benefit, though not exclusively, of the native Christians. Thus in the year 1704 there was one studying Singhalese at Matura, and another Tamil at Jaffna. In the annual official statement to the home Government these were reported as making great progress in their studies. In 1713 there were two at Matura, of whom one died prematurely, and the other Mr. Conyn proved, after his ordination in 1715, a most valuable and distinguished Singhalese scholar and preacher, and contributed largely to the translation of the scriptures. The Colombo Consistory had not the power to ordain such persons without a special qualification from one of the Classis, accompanied with the authority of the East India Company to the Governor. If either of these orders failed to reach the Colony, the ordination could not take place, as appeared in the case of the Proponent Cramer in 1724, whose ordination had to be postponed a year until the Government authority, which had not been received simultaneously with the authority of the Classis, should be obtained. But the young men having been gra-

duates of the university, and admitted on their theological examination as proponents, rendered occasional services to the fixed ministers by taking a turn in preaching, and sometimes acted in cases of vacancy. It may be remarked in passing, that clergymen who had come to the colony in this manner were by far the most efficient in the cause of native Christianity. In 1712 there was a long correspondence respecting these proponents. For four years running they had been represented in the annual official letters as still applying themselves to their studies. The Batavia consistory, taking notice of the subject, enquired why they were not ordained, and thus rendered more serviceable; especially as representations had been made of the need of additional ministers in Ceylon. The original object of their having been sent out, which was understood to be, that in connection with their studies they should be employed in the seminary, was then inquired into, and the subject represented to Government; which terminated in an order that the consistory should proceed with their ordination, when one of them was immediately appointed as third minister of Galle. Several instances are on record of young natives having been selected for the ministry, and sent at the expense of Government to the Universities in Holland. After completing their course and admission to holy orders, they returned to Ceylon, preached both to their native brethren and to the European congregation, and were in every respect on the same footing with the other clergy, taking with them an equal turn in all clerical duties and functions.

Next follow the Native Proponents—These were for the most part qualified in the Colombo Seminary; and after undergoing an examination before all the ministers of Colombo, were appointed by Government to labour among their countrymen. Their work was to preach on Sundays at the various stations assigned them as their circuit; to catechize and examine candidates for admission into church membership, as also those who had already made a confession of their faith; to visit the families under their supervision, and by instruction, example and persuasion, to bring their countrymen to the knowledge and reception of Christianity. They could not administer the sacraments, nor receive any as church-members, but were answerable to the clergymen or consistory in whose district they were employed, and to whom they were bound to furnish their periodical reports. Even the sermons which they preached were subject to inspection and approval. The method pur-

sued herein was as follows: The clergymen selected such texts or subjects as they thought suitable to native congregations; on these the proponents were required to compose sermons in Dutch, which after being read and corrected were returned to the proponents to be translated into Singhalese or Tamil as the case might be, and used. They were required to compose a fresh sermon at least once a fortnight. When complaints occur about the proponents, their backwardness in making fresh sermons is also mentioned as an instance of their indolence. Great importance was attached however to these agents for propagating Christianity, but the necessity of close inspection was often felt. Complaints frequently occur of their inert character, especially in the Jaffna District, where the low state of Christianity was ascribed partly to the indolence of the two native proponents, who it was remarked, had not been the means of bringing a single native, who outwardly professed to be a Christian, to join the church as a communicant, and that even their own wives and relatives were not members.

The plan usually followed for the formation of native churches was as follows: A school was first established in a village, which became the focus of the surrounding country. Here not only children received instruction, but adults were made acquainted with the Christian religion, for whose benefit divine service was held on Sundays by the Schoolmaster, or by a proponent, and at the annual visitation of the clergyman and scholarch, after the examination of the school, a sermon was preached to the people collected together on such occasions, baptism administered to the children of professing Christians, and the marriages of parties whose banns had been duly published by the schoolmaster or Tomboholder, were solemnized. When any native wished to become a communicant, he had to intimate his wish to the Scholarchal Commission, and at the visitation immediately following, the candidate was examined and publicly admitted, after strict enquiries had been made into his life and conduct. This investigation was repeated every year, respecting all the members. At whatever school station church-members existed, the Lord's Supper was also administered. When thus a small congregation had been formed, a proponent was located among them, and when the church came to a still more flourishing state, one or two of their leading men were selected to fill the office of elder or deacon. But these never formed a separate session or consistory, but were, together with their congregation, subject to

the consistory of the town to which they were attached, and in particular to the European minister to whose care they were entrusted.

While the proponents were designed for the native churches, another description of agents, subordinate to the ministers and all natives of Holland, were appointed for the benefit of the Duteh inhabitants, especially at out-stations. They were known by the name of *Krankbezoekers*, or *Zieketroosters*, visitors or comforters of the sick. Their primary duty was to visit the hospitals, to teach the orphan children and hold religious meetings in the week; but they were also sent to small towns or villages, such as Matura, Caltura, Hangwelle, Manaar, Batticaloa and Caits, where Europeans resided, but too few in number to entitle them to the appointment of a fixed minister. At Colombo both the military and town hospitals were supplied with such a *Krankbezoeker*, and there was a meeting house called the *Gebedzaal*, prayer-hall, where these held public evening meetings. Besides the two at Colombo, there was one at Galle, and another at Jaffna, who had the charge of the orphan house in those towns, and did the duties of catechist. They were sent out by the authorities in Holland, and on their arrival were to address themselves to the consistory, produce their testimonials, and receive their appointed sphere of labour. But they were generally found an untractable set of men, ambitious of being looked upon as preachers, and consequently impatient under the restraint of the clergy.

We come now to the consistory or *Kerkeraad* church council. There were three, the Colombo, the Galle, and the Jaffna consistory; which consisted of all the European clergymen of the town, together with two or three lay elders, and six deacons. No proponents nor native subordinate preachers had a seat in the meeting. The fixed clergy of the town where a consistory was formed, were ex-officio and permanent members of that session; the elders and deacons remained in it for a certain period, at the expiration of which half the number went out (unless circumstances required the continuance of some or all of them) to make room for others of the congregation to occupy that position in the church. The consistory were of a self-electing body, but before the final election of the new members took place, and before their public ordination, Government sanction was required. The mode pursued was as follows: The consistory first nominated a number, double to that actually required, and submitted the list to the Governor

in Council; after the Governor's approval of these names, the consistory proceeded by ballot to the final choice of the number actually required to fill up the vacancies. This was afterwards changed, and Government had the final approval of the persons actually elected by the consistory. It also appears that the deacons did not always attend the meeting, nor take part in purely ecclesiastial proceedings, but limited their duties generally to the care of the poor. The fund under their direction was called the *Diaconie fons.* Besides the clergy and lay elders, a member of the Politic Council had a seat in the Colombo consistory meeting, in the name and as the representative of Government, and was called the *Commisaris Politiek.* Whenever he was present, the business of the meeting was not entered upon until the President had first addressed him, to know whether he had any thing to communicate, propose or remark, on the part of Government. In the consistory there were a Presis, a Scriba, and an Epistolarum Scriba, these offices were filled only by the clergy, who exchanged them every year. The consistory met twice in the quarter; their meeting consisted of two sorts: the ordinary meeting, when all matters touching their church-establishment were discussed; and the Censura Morum meeting, in which church discipline was exercised, and the spiritual state of the congregation as well as the individual conduct of offenders were brought forward. But the Presis had the power of convening an extraordinary meeting at any time. In their meeting, arrangements were also made as to the turns of preaching, what minister was to administer the sacraments that quarter, in what place of worship and to what classes of the congregation. It was also the practice for a minister, accompanied with an elder, to visit the church-members at their dwellings previous to their partaking of the sacrament. The turn for this duty was also fixed in the meeting, as also what elders and deacons were to assist the ministers at the Lord's Table; and the general practice was, that the same set of elders and deacons assisted thus both the European and Native congregations in the town.

The Colombo consistory was regarded the first in rank, through whom all important matters between the Home Government and the other consistories were communicated and transacted. The other consistories looked to their Colombo brethren for advice and direction in important or difficult cases. But there are several instances on record, of the Colombo consistory declining to enter into the merits

of certain differences which arose in the other consistories between the lay and clerical members; when they stated to their brethren that, however willing they were to render every seasonable aid, and however anxious for the maintenance of a fraternal feeling by means of regular epistolary correspondence on the state of their respective churches and congregations, and the progress of Christianity among the natives, yet that they would by no means appear to exercise any authority over their brethren. To this sentiment they seem to have uniformly adhered, and to have undertaken the task of investigation or arbitration only when directed to do so by the Governor. It was the duty of the Colombo consistory to write annual letters to the East India Company's Directors, to the Classis of Amsterdam, the Classis of Walcheren, the Classis of Delft and Delftland and Schieland, and to the Classis of North-Holland, giving a general report of the state of Christianity and education in the Colony. The subjects of these annual letters were ordinarily these: a statement of the number of ministers in the colony, where located and how engaged, who had died or become infirm, been pensioned, arrived or left during the last year; the proceedings of the proponents; the condition of the European congregations; the state in which the native churches were found at the last annual visitation, as also the schools, and the Seminary in particular; which report was usually accompanied with a return of the number of church-members, both Dutch and native, in the three districts, of native Christians throughout the island, and of baptized children. Besides these ordinary topics, whatever deserving of notice had transpired during the year was duly communicated. In order that accurate and authentic information on churches and schools beyond their immediate inspection might be obtained by the Colombo consistory, for the purpose of being thus communicated to the home authorities; the Galle and Jaffna consistories were, by an order of the Governor dated 1718, requested to send to the Colombo consistory, once a year, a full report of churches and schools within their district; and whenever these consistories failed any year to furnish their report, the Colombo consistory did not scruple to remark in their annual letters that they were unable to give information respecting the Galle and Matura churches (as the case may be) not having been favored that year with the usual communication. By these letters the Colombo consistory kept up a direct correspondence with the high authorities in

Holland, independent of the local government—for these letters were sent in sealed, to be forwarded to Holland together with the Government despatches. There are extant in the archives of the consistory here two or three bundles of letters from the several Classis above named, being their replies to the annual reports from Ceylon, from whence it appears that the Classis took great concern in their colonial churches. Not only did they welcome the periodical intelligence as a pleasing indication of mutual correspondence and feeling of brotherhood, but they also urged on the Colombo and Batavia consistories, by an interchange of accounts of their respective spheres of labour, to keep up in like manner a mutual uninterrupted communication. The Classis not only attended to the application from Ceylon to urge on the Government to increase the supply of labourers, and made such a choice of ministers as to them appeared suitable, but also sympathized with the colonial churches in all their difficulties, losses and discouragements, rejoiced in their success, encouraged them by exhortations and advice, and in return for the report received, gave their distant brethren a general oversight of their own operations and of church matters in the Fatherland, accompanied with a copy of their Synodal Acts. The consistory of Colombo, on the receipt of these replies and the Synodal Acts, forwarded them to the clergy of Galle and Jaffna for their perusal also.

From the correspondence between the Colombo and the Batavia consistory, it appears that the latter assumed a sort of authority in church matters in Ceylon, which the former would not acknowledge. This gave rise to occasional misunderstandings, which again called forth lengthy explanations, much to the prejudice of brotherly love; so that in one or two instances the Classis felt it their duty to take notice of these disputes, and after desiring copies of their mutual letters, to direct that an amicable settlement do take place. One sore point with the Colombo consistory for a considerable time was, that while they did not fail to send to Batavia the annual ecclesiastical and educational statements, just as detailed as those to the Directors and the Classis, all they received in return was a short enumeration of the number and location of the ministers in Java and its dependencies. When they remonstrated against these unsatisfactory communications, the answer at one time was, that to enter into details would be too inconvenient, as these could be sufficiently collected from the print-

ed annual reports of the Synod—at another time that the Batavia consistory were not bound to comply with such a wish, intimating a superiority which excluded any obligation of that kind. This circumstance came to the knowledge of the Classis, by means of a remark in one of the Batavia letters, that a coolness had existed between the two parties. Of this the Classis enquired from the Colombo consistory the cause. From the explanation given it appears that the coolness was imaginary on the part of the Batavia consistory, for their not having received letters was merely owing to a delay in the transport. The Colombo consistory gave the Classis to understand that the grievance came from their Batavian brethren. Two years after, however, a letter of the consistory to the Classis dated 1733, states that they had received a satisfactory letter from Batavia, giving an ample account of their operations and the state of Christianity.

There is a great similarity as to the leading features in the letters written by the consistory to the civil and ecclesiastical authorities in the Netherlands. The following, addressed to the Directors of the Dutch East India Company in Amsterdam dated 1738, may suffice as a specimen.

To the High and Honble Gentlemen The Lords of the Assembly of XVII Representatives of the General Netherland's East India Company.

Most Noble and Honble Lords,

Although the kingdom of Jesus is not of this world, and therefore can exist, yea triumph, upheld alone by His Divine Omnipotence, yet it is most delightful and a subject of special thanks for the lovers of Zion, when kings and princes become its nursing fathers. For then is so much the more lustre added to the gracious kingdom of Jesus; then are its borders so much the more enlarged; then can every one sit in peace under his own vine and fig tree. Happy therefore they to whom it is allotted to lead a quiet and peaceful life under the Government of pious Christian rulers. Happy for God's church which can abide under their wings, and behold the nobles of the nation brought among the people of the God of Abraham, and the shields of the earth become the Lord's.

This blessing does not only our beloved and by God

highly favoured Fatherland enjoy, but the Lord's churches in distant India can also glory therein, of which your Lordships shew yourselves to be true patrons, by contributing every thing that can serve to enlarge our boundaries even among the blind heathen. Proper, therefore, that we acknowledge this our happiness. Proper, that we give your Lordships a faithful account of the state of God's church in Ceylon, which is entrusted to your guardianship, that your Lordships may know how it is situated and how it prospers. This is no doubt our reasonable duty and obligation, and as we persevered therein year by year, so on the present occasion we adopt the same course—and report with all due respect, that the Lord's church in this island, by His goodness, continues to enjoy peace and tranquillity, and is led forward in the knowledge and ways of God. It is however lamentable that the love of religion is here so exceedingly cold, and worldly mindedness so great and universal, as also, that in proportion to the largeness of the Lord's vineyard the laborers are too few, of whom several are worn out by age and infirmity, and that to such an extent as to disable them any more to discharge their duties at all, or as required. Besides which the clergymen of Colombo, Potken and Saakens, (both of whom are not among the strongest) have applied for their release, which the former has already obtained from the authorities at Batavia, and will probably depart thither within a very short time; while the latter is also in the expectation of obtaining his wish next year. The ordinary work of preaching to the Dutch portion of our flock, consisting of 490 members, is, as last year, performed by the two reverend gentlemen above named—though, in the extraordinary preaching turns, the Rev. Mr. Wetzelius takes his share, having been, by order of the Governor, attached to the service of the seminary, besides preaching and administering the Holy Sacraments to the native congregations of Negombo, Caltura and Cotta, as was communicated to your Lordships last year, by extracts from the Resolutions of the Honble Politic Council here, by which your Lordships will have been informed of the release from the Rectorate of the above seminary granted to the Rev. P. Kalden. On the 3rd of November the ordinary annual examination took place in the presence of His Excellency the Governor of this Island, the Honble members of the Politic Council, the clergy and several others; when, at its commencement two students, Abraham

Pieris and Christoffel Fernando were very amply examined by the Rev. Rector Wetzelius on the punishment of sin, the covenant of grace, the Mediator, his offices, natures and state of humiliation. They answered very well on the proposed questions and objections, and gave proofs not only of diligence, but also of proficiency, and a good comprehension of the subjects learned by them. Afterwards three newly admitted were examined in the Latin language by the Conrector Vrolyk, and had made remarkable progress therein —and lastly other fifteen scholars were heard who had also made progress under their teacher Johannes Andreas Van Paravičino, in the rules of Dutch grammar, as also in learning divine truths from the compendium of D'Outreyn, being able not only to repeat by heart several chapters of it, but also to translate the same from Dutch into Singhalese and Malabar, which also the two above named students Abraham Pieris and Christoffel Fernando did, and which is a "necessarium requisitium" in these scholars, being designed to make known in their native tongue to their brethren after the flesh, the word of God.

At least this is the object in view, and we hope that satisfaction will be given in this respect for the building up of Jesus' kingdom among these natives, on which we heartily wish Jehovah God may bestow his blessing—and to this end may the laudable work of the Singhalese printing press be a fruitful means; which press has been brought to a sufficient stage of perfection by the virtuous and indefatigable care of our most noble Governor. And since we cannot but expect that it will in time co-operate wonderfully to propagate gospel doctrine among the hitherto very ignorant degraded and superstitious native christendom, which according to the state of the Rev. Mr. Saakens, who this year renewed the inspection of schools in the Colombo District, consists of 52,556 baptized persons, both Singhalese and Malabars, of whom fully 500 are communicants and to whom the Lord's Supper is administered quarterly by the Rev. Wetzelius, in the above named stations, viz. Negombo, Caltura and Cotta: the Singhalese proponents Simon Perera, Louis Pieris and Philip Emanuelsz contributing, according to their ability, to the edification of native christendom in Colombo; while the two transmarine churches of Tutucoryn and Calpentyn, have not been visited the last time, but their visitation will no doubt be resumed in a short time.

Respecting Jaffnapatnam the following account has been received; that there are at present two clergymen, Fibrandus Scœvola and Adolphus Cramer, both aged, and the former (as we are informed from private sources) incapable of performing his work. The Dutch congregation of that place consists of 196 members, and 23 native communicants. Two schools are there in operation, the one in the orphan-house under the charge of school master Philip de Rosairo, and the other a private institution of the prelector Jeronimus Rodrigus; of both a good testimony is given. There is besides a school in the fort vacant for want of an efficient teacher. Manaar Trincomalie and Batticaloe classed under Jaffna, could not be visited this year, consequently nothing has been communicated to us respecting them. We are however able to say, that at those stations divine service is conducted by the visitor of the sick. The brethren of Jaffna were able to visit the native churches and schools but in part. They state in the mean time that in their district is found the number of 184,744 Christians, or baptized Malabars, so that your Lordships can easily judge in what light those nominal Christians are to be viewed, and how little access the doctrine of the grace of Jesus Christ has found among the people; which is the more evident, from what we hear, that amongst the schoolmasters no communicants are found, and that the two proponents J. Philipsz and J. Ignatius, though they preach and catechise ably, and bear a good testimony as to conduct, yet do not actually contribute much to the desired end.

At Galle the work has been resting for about two years on the shoulders of Ds. Weyerman alone, but he is released from that post by the Government in order to feed the church of God at Cochin, which is altogether destitute of spiritual teachers, and the Rev. Arnoldus Wilhelmus Fabritius, lately arrived from Batavia, is about to succeed him. The Dutch congregation at Galle consists of 100 and that at Matura of 21 members. At both places the young are taught in reading, writing and the principles of Christianity. Both visitors of the sick and schoolmasters are favourably reported to us; but as regards native or Singalese christendom in those parts very little of an encouraging nature can be communicated. Ds. Weyerman held his country visitation, and declared having found the heathenish disposed nominal Christians very far from the life which is of God, being in number about Galle and Matura together

80,845, baptized, of whom 7 are in church membership. There is besides in that District not a single native proponent, and (as it appear to us) the Rev. Mr. Weyerman met with much trouble and unpleasantness in accomplishing his visitation.

This my Lords is what we have judged necessary to inform you with all respect, as to the state of God's church in this Island. Your Lordships will easily be able to perceive that on the whole the state of native Christianity in Ceylon is very inferior, and especially how highly necessary it is that God's church here be furnished with more ministers, otherwise it is to be feared that within a short time even the ordinary work of preaching will fail to be performed. I speak not so much of other work which is annexed to the office in this place. It is therefore our urgent request most noble Lords, that it may please you, in pursuance of old and laudable practice, to be mindful for good of God's church in this Island, and to make arrangements that a few zealous and pious ministers may the sooner the better come over to us.

May Jehovah make your Government and authority in this land honorable, prosperous, desired and abiding. Let the cause of God and His church be precious in your Lordships' eyes, in order that of your administration God may have the glory, and his church the benefit, and that your Lordships' persons may in every respect have the praise of being tender foster fathers of God's church, which his own Son has purchased with his blood. Praying for a rich measure of divine blessing on your Lordships' persons, families, and office, we remain with deep respect, most honorable gentlemen, your obedient and humble servants, the Consistory of Colombo, and in name and by authority of all.

(Signed) G. POTKEN,
Pro tempore Praesis et epistolam hujus anni scriba.
and
(Signed) J. P. WETZELIUS,
hujus temporis scriba.

Colombo,
2d November 1738.

The following specimen of letters to the ecclesiastical authorities in Holland is of an earlier date.

To the Reverend CLASSIS *of Delft, Delfland and Schieland.*

Reverend godly and learned Sirs and brethren in Christ.

Your two letters have reached us this year viâ Batavia, the first dated at Charlois the 16th October 1721 was received in the month of March by way of Cochin, the second written at Delfhaven the 15th October 1722 was delivered to us on the arrival of the last fleet, which are about to sail to the Fatherland. From both these we perceive that our communications of 7th November 1720 and 14th November 1721 had reached you, and that you have been pleased to regard them as a proof of our fraternal correspondence, which, while it gratifies us, calls for our most hearty thanks—as also for the Synodal Acts which accompanied your letters, and not less for the zealous and faithful exertions which you have been pleased to evince in obtaining from the honble Lords Majores some more clergymen for the service of the India churches; which has had the desired effect, their Lordships having been pleased to grant a number of 7 or 8, of whom some have reached Batavia in safety.

We have, Reverend Gentlemen, at present no reason to complain of scarcity of labourers in this Island, yet since by your faithful care and indefatigable zeal you have brought it so far that a considerable number of ministers for the service of Jesus Christ in the East are about to be sent, and besides you promised for the future to urge on the authorities that more ministers and pastors be sent to our congregations, we would by no means doubt that God's church in this Island will enjoy the benefit thereof. The more so as among the brethren in this Island there are some who begin to labour under age and bodily infirmities, and in the mean time the congregations, especially among the natives, increase daily, which on the one hand is indeed most gratifying to us, but also on the other must necessarily contribute to render the labour more burthensome. We had also reason to rejoice and to thank Jehovah's name, when we learned from your letters that He has blessed the church in Netherland not only with peace and tranquillity, but also with such desirable success the work of his servants, so that truth is in every respect established and the kingdom of Jesus Christ thereby extended: although we have heard

with pain that the chastening rod of the Lord is still on many of our brethren in the faith, particularly in the Paliz, where difficulties were not yet removed. Our aspirations to the all sufficient God are, that He may look down from heaven with the eye of compassion on that church, and others who bear the same crosses—and behold the melancholy state of the bride of his beloved Son, that she may be delivered from all the oppression, contumacy and tyranny of her enemies; and that seeing her oppressors restrained she may acknowledge the goodness of the Lord towards her, and glorify his name with thanksgiving.

As a proof of our readiness to cultivate mutual brotherly correspondence, we again submit to you with all respect, the state of the churches and schools in this Island.

The church of Jaffnapatam, with the congregation and schools in that Province, is still, as last year, served by the Rev. Johannes Buyning, Fibrandus Scœvola, Godfridus Joh. Weyerman and Jan Bernard Noordbeek. The Dutch congregation in that town consists at present of 205 members, who live together in love and harmony, and the Dutch youth are diligently taught in the schools there in reading, writing, and the fundamentals of religion. In the Island Maanar were found at the last visitation 24 members in the Dutch congregation, who together with those at Trincomalie and Batticaloa also live in peace and mutual love (though the exact number of members in the two last mentioned places this year has not come to our knowledge) and the masters also in all the three places were diligent in teaching.

With respect to native christianity in Jaffnapatam, there were found at the last visitation 183,116 baptized Christians, who are of good report, although as yet but few in that district have advanced to their profession of faith, towards which the two Malabar proponents contribute little; in consequence of which the brethren at Jaffna have renewed their complaints of these slothful servants, having repeatedly exhorted them to more zeal and diligence. Respecting the seminary there nothing is reported to us, in consequence of the 6 scholars who were taught in it last year, having been, by the order of our Governor, transferred since to the seminary at this place, and being together with others under the tuition of the Rev. P. Synjeu. Galle is served by the Ministers, Sextus Buma, J. W. Marinus, and Petrus Kalden, under whose joint care and guidance the Dutch congregation at Galle has increased to 114 and at Matura to 15. As to the native churches and schools there, they were visited this

year by the Rev. J. Marinus who found the number to be 75,559 both Malabars and Singhalese; several are found of whom something good may soon be expected.

We come finally, to the churches and schools committed to our care, of which we shall give a brief account. At Colombo continue still the ministers, P. Synjeu who is appointed at the head of the seminary, Phil. de Vriest, Willem Konyn, Gerh. Potken, Joh. Phil. Wetzelius and Cornelius de Bucq, the last having just arrived from the Fatherland, and been called to be permanent preacher here, with the especial object of acquiring the Singhalese language for the further edification of the native Christians, which charge the Rev. gentleman has accepted with all readiness and commenced upon with all vigour. The Dutch congregation of this place is by God's goodness still in a flourishing condition, producing a number of 314 members. The Dutch congregation of Tutucoreen and Calpentyn were visited this year by Wetzelius and found in a satisfactory state, they having increased, at the former place to 32, at the latter to 15; and received the Lord's supper with much edification. In the Leper hospital (Lazarus Huis) where there were last year 18 members, the sacrament is administered quarterly to 14 members, 4 of these unfortunate persons having been delivered by death out of their melancholy condition.

The Rev. Mr. Wetzelius who together with Captain Beekman, as scholarch, visited lately the native churches and schools in this district, has sent in a commendatory report, from whence it appears that the desire and zeal of the natives to come out of darkness into the light, increase daily. These gentlemen received satisfaction on the whole from the schools: since the previous year's visitation the number of baptized Christians was increased from 36,576 to 36,817. The service at the out-stations, Negombo and Cotta is, as last year, committed to the Rev. De Vriest and Konyn. At the former place where before both antichrist and heathenism sat on the throne, the saving truths of God's word are believed and professed by the generality in purity, and the holy supper of the Lord was administered to 30 Dutch and 180 native communicants, consisting partly of Malabars and partly of Singhalese. At the latter place, consisting exclusively of Singhalese, and therefore administered to by the Rev. Mr. Konyn, who alone is sufficiently versed in their language; the number of communicants was augmented by 26 since last year, the increase being from 170 to 196; so

that we have hitherto cause to thank the goodness of the Lord that it has pleased him to bless in such measure the work of his servants that not only has the labour not been in vain, but even fruitful in the Lord; whereby heathens are converted and people, who before sat in the thick darkness of ignorance, idolatry and all manner of unrighteousness, are brought to the light; and thus are the borders of Jesus's kingdom enlarged. We do not doubt but God, who once declared that light would shine out of darkness, will henceforth shine in the hearts of these people to give them more and more the light of the knowledge of the glory of God in the face of Jesus Christ. To which end we also pray that he may prosper the work of the hands of his servants, and that it may please him to hasten the dawn of the promised day when the fulness of the gentiles shall come, and all Israel be saved.

The proponent Adolphus Cramer continues still in Negombo, and applies himself with indefatigable zeal to the Malabar language, in which he is so far advanced as to be able to edify the natives with his sermons in their language, which is accompanied not seldom with great success. He perseveres also in his faithful ministry to the Dutch congregation of that place. Wherefore we flatter ourselves with the hope, that our request of last year in his behalf will be successful and ere long favourably responded to. The Malabar proponent J. Ignatius, who was appointed last year over the Malabar Christians of Negombo, has since then been removed to Jaffna, and his place been filled by the Jaffna proponent J. Philipsz, of whom we can say that since his appointment there, he has attended tolerably well to his duties.

Behold Reverend brethren, what we have at present to communicate respecting the state of churches and schools and their concerns; and as we have no doubt that you will derive pleasure from it, so will we now conclude with praying to the most High that it may please him to strengthen you with health and vigour and bless your labours, that truth may thereby be more and more established and the kingdom of God's Son enlarged.

In sincere love and respect we remain, Reverend, godly and learned Sirs and brethren, your obliged servants and fellow labourers,

THE CONSISTORY OF COLOMBO.

Colombo, 19th November 1723.

NOTES ON SOME EXPERIMENTS IN ELECTRO-AGRICULTURE.

BY JOHN CAPPER, ESQ.

(Read February 6, 1847.)

The substance of this paper relating to some facts connected with the growth of the Cinnamon plant, and one or two attempts at electro-agriculture made in a very unscientific manner, scarcely deserves recording, were it not that trifles often pave the way to important results.

For some few years past my attention has been more or less directed towards the cultivation of the Cinnamon plant, and amidst much of business detail I have frequently noted facts connected with its economy which perhaps may not have been observed by many.

It was an observance of some of these facts which induced me last year to endeavour to trace out their cause, and afterwards to try one or two simple experiments which it is now my intention to describe.

The Cinnamon tree as cultivated for its bark is maintained in an entirely artificial state. A constant cutting of the sticks as they reach maturity for the knife, is followed by a succession of others after the first rains, and these are generally fit for peeling within eighteen months or two years, their greatest growth occuring during the first six months of their age.

Having frequenly remarked the very rapid growth of the young Cinnamon shoots after thunder showers during changes of the monsoon, I was induced to measure a few of them during the month of October 1845, and the result was that in the first 24 hours after heavy rain, accompanied by thunder, the shoots grew half an inch: in the second 24 hours they grew three quarters of an inch, and in the third and two following days at the rate of one inch.

Wishing to compare these results with the effect of artificial watering during dry weather, I freely supplied one or two bushes which had a number of young shoots on them with water during the month of January 1846 but the like results did not follow. The maximum growth which I detected during any 24 hours was half an inch, and that for

but one day. This proved pretty satisfactorily that during thunder showers there is something more than mere moisture conveyed to the roots of plants.

Another fact which I observed about the same time was, the great difference in the growth of shoots springing from a bush entirely cut down, and of those growing from a root on which some of the old sticks were left standing. Those in the latter case grew nearly twice as rapidly and luxuriantly as the former. At first I attributed this to the shade which the few remaining sticks cast upon the young and tender shoots, protecting them to a degree from the scorching mid-day heat.

To test this I cut down several old bushes close to the ground: to half of them I applied artificial shade, whilst the remainder were left exposed; but during a period of six weeks I could trace little if any difference in the growth of the two portions of roots thus treated.

After seeing the result of these two trials it was natural to arrive at the conclusion, that in the rapid growth of this, and of many other plants, there must be some active agency other than either that of moisture or shade. At the time during which these observations were being made electro-agriculture was arresting no small degree of attention in Europe. Great were said to be the results of this new science on productions of the soil, and taking some part, at any rate, of the statement put forth as worthy of credit, it was not too much to expect that within the tropics the developement of electrical matter should be freely manifested, and that consequently its effect, if any, on vegetation should be proportionately great. I caught at the idea that it might be to this agency that the rapid growth of plants after thunder storms should be attributed. We are told that rain water at nearly all times holds in solution various matters not to be found in common river or well water, some portion of which matter is doubtless to be attributed to the electricity of the atmosphere. If the theory be true that a certain portion of electrical matter is essential to the healthy developement of vegetable life, what would be more probable than that not only should the roots absorb a certain quantity in a state of solution, but that the leaves also should be the means of absorbing a further portion, their points acting as conducters to the fluid. Here would be a ready explanation of the phenomenon observed in connection with the shoots when alone, and of those which grew

under the old and tall sticks—that is the more rapid progress made by the latter. The large sticks covered as they were with leaves, and standing prominently forward, served as conductors by which a supply of electric food was constantly conveyed to the root, giving the plant a vigor and luxuriance out of reach of the roots whose sticks were cut close to the ground.

In order to ascertain how far this theory was grounded in fact I made a miniature experiment on a few bushes during the month of March last, which consisted in placing iron rods in connection with their roots and carried upwards to a height of fifteen feet: in some cases iron rings were sunk below the surface to about 8 inches, and from these the metal rods were carried up perpendicularly. On several other young bushes the experiment was reversed, the metal rings being placed at some height over the young shoots, and the rods were so placed in connection with them, as to conduct away to the adjacent soil any electrial fluid which might come within their influence. During the monsoon rains which followed in April and part of May, there was certainly a very marked difference in the progress of the plants thus variously treated, as well as between those and others in the neighbouring soil. The roots which had the rings sunk round them and the upright rods in immediate contact with them, throve much more vigorously than any of the others, outstripping them in height, during about six weeks, by five inches. Between those placed in a reverse position and bushes not experimented on there was however, no perceptible difference. This part of the trial therefore, was unsatisfactory.

Not long after commencing this last experiment I caused to be enslosed an entire acre of Cinnamon bushes in the Kaderani garden, of an oblong square and running due north and south. Round this about six inches below the surface, was placed iron wire 1-8th of an inch in thickness, and at a height of sixteen feet another wire of similar material and size was carried from one centre extremity of the square to the other, placed in intimate contact with the sunken wire and supported by poles. The bushes within this acre was of a very inferior description and the soil was pure white sand. The short stunted trees growing around were removed for some distance so as to prevent any thing like counter attraction.

This acre was constantly watched during several weeks

when there was evidently much electrical matter in the atmosphere, but no change was perceptible in the appearance of the bushes until about the end of the third month, when a square patch of them at one extremity of the enclosure was observed to be withering away: at last most of the sticks on these bushes seemed dying and shed their leaves. On an examination it was discovered that a portion of the wire which had been sunk in the earth, had been stolen from immediately opposite the space on which these bushes were thus drooping. The loss was made good but to little purpose, for at no great distance from the experimental acre a native footway crossed the garden and the passengers continually stole portions of the wire although of course, of little value, and this in spite of watching. The experiment was at length removed to a more secluded part of the estate, but to this date no perceptible effect has been discovered on the bushes.

As far, therefore, as these small and doubtless unskilful experiments are concerned, nothing has been proved as regards the effect of electricity on vegetable life, the only remarkable feature in them being the withering of the bushes opposite the break in the metal square.

It would not be just, however, to condemn a theory tested only by one or two small experiments, and it is to be wished that my hope in reading this short paper may be fulfilled, that of inducing some others to carry on a few more experiments of a like nature.

SINGĀLO WĀDA.

TRANSLATED BY THE REV. D. J. GOGERLY.

(*Read February* 6, 1847.)

On one occasion when Bagawa resided at Kalandaka Niwápa, in the Welu forest, near Raja Gaha, the gahapati Singálo rose early in the morning and going out of Raja Gaha, stood with his hair and his garments wet, and with his clasped hands elevated, bowed down to the various quarters, and worshipped the east, the south, the west, the north, the nadir and the zenith. On the same morning Bagawa, having arisen early and put on his robes, took his bowl and proceeded to Raja Gaha in order to obtain food from the charitable, and seeing Singálo engaged in his devotions he said to him, Gahapati, why do you rise early in the morning, and with wet hair and wet garments bow down towards the several quarters and worship the east, the south, the west, the north, the nadir and the zenith?

He replied, Venerable Sir, my father when dying said to me, Son, worship the quarters: and therefore respecting, honoring, reverencing and holding sacred the words of my father, I rise early in the morning, and going out of Raja Gaha, and with my hair and garments wet, with clasped hands I bow down towards the various quarters, and worship the east, the south, the west, the north, the nadir and the zenith.

That is not the proper way, Gahapati, according to the teachings of holy sages to worship the six points.

Which then, Venerable Sir, is the correct mode of worshipping the six points according to the teaching of holy sages? Will the Venerable Bagawa explain the doctrine?

Listen then Gahapati, and carefully attend: I will explain it. Singalo replied, Do so, Venerable Sir, upon which Bagawa said:

Gahapati, The disciples of holy sages, abstain from the four actions which pollute the man; they are not influenced to commit sin by the four sources of evil; neither do they addict themselves to the six modes of procedure, which are paths leading to the destrustion of property. Keeping themselves from these 14 evils they are well guarded on the six sides, and are fully prepared for both worlds; for they are holy in this world, and upon the dissolution of their frame

by death they will obtain an existence in the heavenly worlds.

Which are the four polluting actions from which they abstain? The destruction of animal life is a polluting act; theft is a polluting act; illicit intercourse with women is a polluting act; lying is a polluting act. From these sources of pollution they refrain. Thus spake Bagawa, the excellent one having declared this, the teacher further said:

"The destruction of animal life; the taking the property of another; the speaking falsehood, and debauching another man's wife, are things dispraised by the wise."

Which, Gahapati, are the four principles from which men sin? They are influenced by self-will, by anger, by fear, and by folly. But the disciple of holy sages is not led by self-will, by anger, by fear nor by folly, and does not, from these four principles commit sin. Thus spake Bagawa. The excellent one having declared this, the teacher further said:

He who is led by self-will, by anger, by fear, or by folly, to overstep the bounds of virtue, will have his honor obscured, as the moon is obscured during the period of darkness.

He who is not induced by self-will, by anger, by fear or by folly, to transgress the rules of virtue, shall have his honor resplendent as the moon during the period of brightness.

Which are the six modes of procedure being the paths leading to the destruction of property? The being addicted to intoxicating liquors is a path leading to the destruction of property. The wandering about the streets at unseasonable hours, is a path leading to the destruction of property. The frequenting places of public amusement is a path leading to the destruction of property. An addiction to gambling is a path leading to the destruction of property. The associating with profligate companions is a path leading to the destruction of property. Idleness is a path to the destruction of property.

Six evils, Gahapati, result from being addicted to intoxicating liquors: the waste of property; contentious brawls; the accession of disease; loss of character; shameless exposure of the person; and mental imbecility.

Six evils, Gahapati, result to a man from wandering about the streets at unseasonable hours: his health is neglected and uncared for; his wife and children are neglected and unprotected; his property is neglected and exposed to robbery; he is liable to the suspicion of having been in places of bad resort; evil reports circulate respecting him; and he has to encounter many painful circumstances.

Six evils, Gahapati, result from persons frequenting places of public diversion. They are constantly enquiring Where is there an exhibition of dancing? Where is there singing? Where is there instrumental music? Where recition? Where sleight of hand? Where theatrical exhibitions.

Six evils, Gahapati, attend an addiction to gambling: The winner is the object of hatred; the loser is miserable; property is dissipated; his word is not credited in courts of law; his friends and relatives are estranged from him; and he is not regarded as eligible for matrimonial alliances; for a gamester cannot maintain a wife and family with respectability.

Six evils, Gahapati, result from associating with profligate companions: Every gambler, every libertine, every hard drinker, every rogue, every cheat, every burglar, claims him as a friend.

Six evils, Gahapati, are connected with indolence: he says, It is very cold, and he does not work; it is very hot, and he does not work; it is very late, and he does not work; it is very early, and he does not work; he says, I am very hungry, and he does not work; I have eaten too much, and he does not work. He thus lives neglectful of his occupations; he neither acquires fresh property, nor preserves that which he had in his possession. Thus spake Bagawa. The excellent one having declared this, the teacher further said:

Some friends are only drinking companions; others are friends so long as it suits their convenience, and others for the sake of gain.

Lying in bed after the sun has arisen; adulterous intercourse with women; an irritable disposition; injustice to others; consorting with profligate companions, or being greedy of enjoyment, are six things which lead a man to ruin.

By gaming, by profligacy, by debauching the wife dear to the husband as his life, by debasing pursuits, and by neglecting the study of wisdom, the honor of a man is obscured, as the moon is obscured during the period of darkness.

He whose friends are sinful, whose associates are profligate, and whose instructors are unholy, will be ruined in this world and in that which is to come.

Gaming, whoredom, drinking, singing and dancing, sleeping by day and wandering about by night, and an insatiate thirst for pleasure, are six things which ruin a man.

The drunkard, destitute and in abject poverty, yet thirsty and led thereby to drink intoxicating liquors like water, will increase his debts, and rapidly destroy his family.

He who sleeps by day and rises at night, who is constantly inebriated and attached to lewd women, cannot remain in his own house.

The young man who says It is too hot; it is too cold; it is too late, by neglecting his business will come to poverty.

But he, who disregardful of heat or cold, performs his manly duties, will not cease to be prosperous.

Four classes of persons, Gahapati, bear the semblance of friends while they are the reverse: The self interested man; the man of much profession; the flatterer and the spendthrift.

In four ways the self interested man, while professing to be a friend, may be known to be the reverse: he takes away your property; he gives little and expects much in return; he acts from fear (and not from affection) and he sees only his own advantage.

In four ways the man of much profession while bearing the semblance of a friend may be known to be the reverse. He will appear to be interested respecting past circumstances, or respecting those which are future; he will be profuse in unprofitable compliments, but he will forsake you in the hour of need.

In four ways the flatterer, while professing to be a friend may be known to be the reverse: he approves of your vices, and he approves of your virtues; he praises you while present, and reviles you when absent.

In four ways the spendthrift while professing to be a friend may be known to be the reverse: He is a friend if you frequent taverns, or wander about the streets at night; if you visit the theatres, or frequent gaming houses. Thus spake Bagawa. The excellent one having stated this, the teacher further said:

The friend who takes away your property, or who abounds in profession, or who is a sycophant, or a spendthrift,

These four the wise man does not regard to be friends, but removes from them as he would from a path beset with eminent dangers.

Gahapati, by these four marks the faithful friend may be known: He assists in time of need; he is a friend in adversity as well as in prosperity: he gives judicious advice; and manifests affection towards you.

Gahapati, the friend who assists in time of need may be known by these four marks: He guards you when you are carelessly exposed, watches over your property when it is in danger; aids in the hour of peril; and affords two-fold help in the time of need.

In four ways the friend faithful in adversity as well as in prosperity may be known: He keeps your secrets, does not divulge your affairs, stands by you in the hour of difficulty, and is willing to sacrifice his life for your welfare.

The faithful friend who gives judicious advice may be known in four ways: He restrains you from vice, and encourages you in virtue: imparts instruction, and points out the way to heaven.

The true friend who manifests affection towards you may be known by these four marks: He does not rejoice when his friend suffers privations, but rejoices in his prosperity; he repels slanders uttered against him, and joins in celebrating his virtues. Thus Bagawa spoke. The Excellent one having declared this the teacher further said:

He is a friend who renders assistance, who is faithful in prosperity and in adversity, who gives judicious advice, and shews kindness of feeling.

The wise man, knowing them to be his friends cleaves constantly to them, as the child clings to his mother.

The virtuous wise man shines as a brightly resplendent light; if he partake of the wealth of others, it is as the bee (who gathers honey without injuring the beauty or fragrance of the flower): and if he accumulate wealth it is as the white ant (by unremitted exertions and minute increments,) builds up its nest: and thus he is able to provide for his family.

The property he accumulates he divides into four portions: certainly with one portion he will cement friendships; one he will appropriate to his own sustenance; one portion he will apply to the conducting his business, and the other portion he will treasure up against a time of adversity.

How, Gahapati, does the disciple of holy sages carefully guard the six sides. The six sides are the following: His parents constitute the east side, his teachers the south, his wife and children the west, his friends and relatives the north, his slaves and dependents constitute the nadir, and Samanas and Bramins are the zenith.

Gahapati, the son should minister to his parents, who constitute the east quarter, in five ways: he should say, I

will sustain them in old age who supported me in youth: The family duties incumbent on them I will perform: I will guard their possessions, I will watch over their property, and when they die I will perform their funeral solemnities. In these five modes, Gahapati, the parents, forming the east quarter, are to be ministered to. The parents also in five modes shew their affection to their son: They restrain him from vice, and train him in virtue; they cause him to be instructed in arts and sciences; provide him with a suitable wife, and at a proper season, endow him with an inheritance. Thus the east quarter is preserved in peace and free from danger.

In five respects, Gahapati, the pupil should minister to his teacher, who is as the south quarter: He should rise up in his presence; wait upon him; listen to all that he says with respectful attention; perform the duties necessary for his personal comfort; and carefully attend to his instruction. In these five respects the pupil should minister to his teacher. And in five things the teacher shews his affection to his pupil: He trains him in virtue and good manners; carefully instructs him; imparts unto him a knowledge of the sciences and wisdom of the ancients; speaks well of him to friends and relations, and guards him from danger. In these five modes the teacher shews his affection to his pupil, and thus the south quarter is preserved in peace and free from danger.

In these five respects, Gahapati, the husband should minister to his wife, who is as the west quarter. He should treat her with respectful attention; his language to her should be courteous and affectionate; he should not illicitly consort with other women; should cause her to be honoured by others, and furnish her with suitable ornaments and apparel. In these five modes the husband should minister to his wife who is as the west quarter. And in five respects the wife should shew her affection towards her husband: she should affectionately attend to his personal wants; superintend his household; preserve her chastity inviolate; be careful of her husband's property; and shew diligence and activity in all she has to do. In these five things the wife should shew her affection to her husband. Thus the west quarter will be preserved in peace and free from danger.

In these five respects, Gahapati, the honorable man ministers to his friends and relatives who are as the north

quarter: By presenting gifts, by courteous language, by promoting their interests, by treating them as his equals, and by sharing with them his prosperity. In these five modes he ministers to his friends and relatives, who are as the north quarter. And in five respects his friends and relations should shew their attachment to him. They should watch over him when he has negligently exposed himself; guard his property when he is careless; assist him in difficulties; stand by him, and help to provide for his family. In these five modes friends and relatives should manifest their attachment to him, and thus the north quarter is preserved in peace and free from danger.

In five things, Gahapati, the master should minister to the wants of his slaves and dependents, who are as the nadir: He assigns them labor suitable to their strength; provides for their comfortable support; he attends to them in sickness; causes them to partake of any extraordinary delicacy he may obtain, and makes them occasional presents. In these five modes the master ministers to his servants, who are as the nadir. And in five modes the slaves and dependents manifest their attachment to their master: they rise before him in the morning, and retire later to rest; they do not purloin his property, do their work cheerfully and actively, and are respectful in their behaviour towards him. In these five respects the slaves and dependents should manifest their attachment to their master, and thus the nadir is preserved in peace and free from danger.

In five respects Gahapati, the honorable man should minister to Samanas and Bramins who are as the zenith: by respectful affection manifested in his actions, in his words and in his thoughts; by allowing them constant access to him, and by supplying their temporal wants. In these five modes, Gahapati, he ministers to Samanas and Bramins who are as the zenith. And in five modes the Samanas and Bramins should manifest their kind feelings towards him: They should dissuade him from vice; excite him to virtuous acts, being desirous of promoting the welfare of all; they should instruct him in the things he had not previously learned; confirm him in the truths he had received, and point out to him the way to heaven. In these five modes Samanas and Bramins should manifest their kind feelings towards him, and thus the zenith is preserved tranquil and free from danger. Thus spoke Bagawa. The excellent one having declared these things the teacher further added:

The mother and father are the east quarter; the teacher is the south; the children and wife are the west; friends and relatives the north.

Slaves and dependents are the nadir, Samanas and Bramins the zenith. He who worships these six will be competent to the duties of a householder.

The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent.

The persevering diligent man, unshaken in adversity, and of inflexible determination, will become eminent.

The well-informed, friendly disposed, prudent speaking, generous minded, self-controlled man, calm and self-possessed, will become eminent.

In this world, generosity, mildness of speech, public spirit, and courteous behaviour, are worthy of respect under all circumstances, and will be valuable in all places.

If these be not possessed, the mother will receive neither honor nor support from the son; neither will the father receive respect or honor.

The wise man who carefully cultivates these will obtain both prosperity and honor.

When Bagawa has thus spoken, Singálo said, Excellent, Venerable Sir, most excellent. It is comparable to placing erect that which has been overturned; to the displaying that to view which has been previously hidden; to the directing a wanderer into the right path; to bringing a brightly shining lamp into a dark place thus rendering objects visible. Even thus Bagawa, in various modes, made known his doctrine. I take refuge in Bagawa, in his doctrines, and in his priesthood. Receive me, Bagawa as a disciple. From this day to the end of my life I take my refuge in Bagawa.

ON COLORING MATTER DISCOVERED IN THE HUSK OF THE COCOA-NUT.

BY DR. R. GYGAX.

(Read February 6, 1847.*)*

During some trifling experiments on the properties of the Cocoa-nut husk, which I recently carried on, I found that on treating this substance with a solution of about equal portions of lime and salt and boiling it in the liquid, a brilliant red color was produced, which I afterwards ascertained was in combination with an acid and a fatty substance of peculiar properties, but which I have as yet had no opportunity of analysing. To the present time I have confined my examination to the coloring matter only, and these are of so forcible a character in their results, that I do not hesitate to declare, that the color produced from the cocoa-nut husk may be well applied to the purpose of dying delicate fabrics such as silk or cotton. I have already said that the coir fibre was treated in a boiling solution of lime and salt. When recently made it is of a carmine red but after remaining a time it assumes a dark orange-red appearance, similar to the decoction of Brazil wood, and it deposits a dark violet powder which appear to be one of its coloring principles.

Both the solution and the precipitate were exposed to light and air for eight days, but no effect was perceptible on either of them.

Water and alcohol, both cold and boiling, combine readily with the orange-red solution, but not so with the carmine precipitate.

From the above experiment it appears to me that coir fibre contains a perfectly new alkoloid, a new fatty substance which I have called Cocotine, and two perfectly distinct coloring principles, apparently similar in their nature to the Purpurine and Alizarine of the Rubia Tinctorium or Madder. As yet I have not been fortunate enough to discover the true dissolvent for the above coloring matters, nor have I been able to separate the fatty substance or Cocotine from them, a process which it will be necessary to accomplish before we can avail ourselves of them as dying materials for delicate fabrics. But my experiments are of such a recent

date that I have not been able to carry them on to any great extent. I shall not fail however to prosecute my researches until the difficulties be overcome.

I will now add to this an enumeration of the various tests employed by me in the above experiment.

Test employed.	*Color imparted to the Solution.*	*Precipitate.*
Acetic Acid	Yellow ...	None.
Phosphorous Acid	do. ...	Yellow.
Sulphuric——do.	do. ...	do.
Muriatic ——do.	do. ...	Orange.
Nitric ———do.	do. ...	do.
Protochloride of Tin and Platina	do. ...	Red.
Bichloride of Gold	do. ...	Orange.
Sulphydro-Vinic Acid ...	do. ...	do.
Molybdic Acid	do. ...	Red.
Nitrate of Ammonia	do. ...	Pale Yellow.
Nitrate of Nickel	do. ...	do.
Chloride of Cobalt	do. ...	Brown.
Proto-Sulphate of Iron ...	Pale ...	Dark Brown.
Sulphate of Copper	do. ...	do.
Oxalate of Ammonia ...	Orange ...	Red.
Sulph-hydrate of Ammonia	do. ...	do.
Persulph hydrate of—do. ...	do. ...	do.
Chlorhydrate of ——do. ...	Pink ...	None.
Carbonate of ———do. ...	Yellow ...	Red.
Caustic —————do. ...	do. ...	do.

All the acids employed were in a very diluted state as when concentrated they would have destroyed the coloring matter.

The precipitate when heated emits violet vapours; burns to a fine coal, and finally to a grey ash in rather abundant quantity. These appear to contain amongst other matters Potash, Soda, and Iron.

APPENDIX.

Proceedings of the Second Anniversary Meeting of the Asiatic Society of Ceylon, held February 26, 1847.

H. C. Selby, Esq. in the Chair.

Resolved.—That G. Ackland, Esq., G. Stewart, Esq., R. B. Tytler, Esq., R. Dawson, Esq. and F. Willisford, Esq. M. D. be admitted Members of this Society.

Resolved.—That the sixth Rule of the Society be thus amended "That the affairs of the Society shall be managed by a Committee of at least five Members in addition to Office Bearers &c."

Resolved.—That the Secretary be requested to place the Journals of the Royal Asiatic Society lately received, in the hands of the Binder.

Resolved.—That the second number of the Journal of this Society be printed, and that the Secretary be directed to make application to Government to have it printed gratuitously as before.

James Edmond Middleton, Esq. and J. Scott, Esq. M. D. were proposed as Members.

The Secretary then read the Report of the Committee of management for the past year.

Report of the Committee of Management for 1847.

At the close of another year of the Society, your Committee have again to report most favorably of its progress and prospects.

There appears to be a growing interest in its objects, and an increasing confidence in its stability and usefulness: so that, but for the salutary caution which the history of former literary Societies in the Island is calculated to inspire, the Society might now already be considered to have taken its place as a permanent institution.

During the last twelve months the Society has been deprived of several valuable Members, and in the present condition of the Colony the loss of important assistance by the removal of individuals to England must from time to time be expected. It is matter of congratulation, however, to your Committee to be able simultaneously with the losses which have been sustained, to refer to the recent accession of new Members of great promise; and they hope that as the operations of the Society become known, its power and influence will materially extend.

In order to give greater publicity to the operations of the Society, and to rally a greater number of supporters around it, your

Committee has distributed a number of copies of your Journal throughout the Island. Copies have also been forwarded to the Parent Society, and the Branch Societies of Bombay and Madras, and to the Asiatic Society of Bengal.

Your Committee are of opinion that the monthly evening meetings are calculated to extend the influence and promote the usefulness of the Society, and that they may be looked upon as the ground work of much practical good, serving as they do to keep alive a spirit of enquiry and zeal amongst the members.

The Catalogue of Books belonging to the Society which is laid on the table will shew the progress made towards the formation of a Library, and in the *Museum* will be found a small, but not uninteresting, collection of objects of Natural History, as also the commencement of a cabinet of minerals, and a cabinet of coins. To these it is hoped the Society will soon be enabled to add some samples of native manufactures relative to which enquiries are being instituted, as well as of models or drawings of native implements, with a view to shew, not merely the actual state and condition of such, which would however in itself be interesting, but also to promote their improvement, and by comparing them with those in use elsewhere, contribute to the advancement of the native population in the means and appliances of social life.

Your Committee anticipate from the liberality of the Government some aid of great consequence to the Society in the prosecution of its objects.

The labours of Dr. Gygax, in reference to the Tin ore to which he has directed attention, and which is stated to be abundant in the Saffragam districts, cannot indeed, it is to be feared, be brought to an early or successful termination without such assistance, the difficulties and expenses of travelling to the districts where the ore is situated, and exploring them, being so considerable ; and it is well known that in his experiments and otherwise, the want of proper instruments have been sensibly felt.

It would undoubtedly be a matter of great regret were the enquiries which are now in course of being made by the Society, and which promise to be of so much value, postponed or rendered futile, on account of its present limited means. In investigations on the arts, talent and enterprize alone will not suffice, we must have the means of rendering them efficient ; and it is plain that unless the labourer is supplied with the requisite power in a physical sense, as well as the requisite skill, his labour being made greater, is in danger of being wholly thrown away.

Amongst the transactions of the past year your Committee cannot help considering the appointment of a Statistical Committee as an event which promises many practical and interesting results. Sufficient time has not yet elapsed to enable the Committee to accomplish any portion of their intended labours.

From the known zeal and activity of the Members however, we may look forward with interest to the fruits of their enquiries.

To the Report of the Meteorological Committee which has been handed to us, we have much pleasure in calling your attention, containing as it does many interesting remarks and suggestions.

The Treasurer's Statement of accounts is satisfactory, but as there is much to be accomplished much is required—and not least, the hearty co-operation of all in maintaining the Society in full operation.

The receipts during the past year have been	£ 49	5	0
and the expenditure has amounted to	£ 45	3	5½
leaving a balance in the hands of the Treasurer of	£ 8	19	11½
the balance from the preceding year having been ..	£ 4	18	5

From the funds of the Society a sum of £ 10 has been placed at the disposal of the Meteorological Committee for the purchase of Instruments : £ 20 have also been appropriated to the purchase of books for the Library of the Society.

In conclusion, your Committee would urge their hearty cooperation of all friendly to the objects of the Society, and in the words of a former Report, they still trust they may anticipate for the Ceylon Branch of the Royal Asiatic Society, a long course of prosperity and usefulness, and that it will be instrumental in adding to the stores of knowledge which are now being daily acquired respecting Ceylon and other parts of Asia, and conducing to the developement of the resources of this Island.

Resolved—That the Report now read, be received and adopted.

J. Capper, Esq. Secretary of the Meteorological Committee then read the Report of that Committee, as follows :

Report of the Meteorological Committee.

The present period being the close of the second year of the Society's existence, and also terminating the first year of this Committee's appointment, it is necessary that they should place before the Society some record of their proceedings.

It could be wished that there had been more to report than is the case, still your Committee, despite the present meagre fruits of their first labors, will look forward to another twelve months in the confident hope that something more practical and useful will be the result of their enquiries.

Your Committee cannot but feel it to be matter of deep regret that so little has hitherto been done to observe, and so much less to record the phenomena of the atmosphere, in a locality which viewed in reference to the great geographical features of the terraqueous globe, is so highly interesting as the southern coast of Ceylon.

From causes not yet discovered, all the great Continents as they stretch towards the south, tend to a point, and these, South America, Africa and Hindostan (of which the southern maritime province of Ceylon may be regarded as the termination) stretch their points into the open sea, without any islands opposite or near to them: they seem indeed to be indicated by nature herself as observatories. But of the three, Ceylon presents the greatest advantages for observations on the weather, for in the infant state in which meteorological science exists at present it is above all things desirable that the phenomena should present themselves for observation in the simplest forms in which they ever occur. Now with regard to the maritime provinces of Ceylon the land and the latitude are both so low, that in few regions of the world are the phenomena of meteorology presented with greater regularity and simplicity than at Colombo. In fact your Committee may assert, that at no moment in the course of the year is the temperature ever found in the shade at the distance even of 10 degrees from the annual mean, nor does the average mean of the coldest, when compared with the hottest month, usually give a difference of more than 3 degrees—add to this the prevalance of a steady wind blowing in one direction during six months out of every twelve, and it will be admitted that the problems of meteorology ought to be expected to present themselves here in circumstances admitting of comparatively easy and correct analysis.

The first step taken by your Committee was to ascertain what meteorological observations were already being made in the island by other parties, with a view to secure if possible, their co-operation. The result of this has been the information that observations are carefully made both at Batticotta and at Trincomalie. Copies of some of these are in the possession of your Committee, but as yet too trifling in extent to call for more than this brief notice of them. At Kandy and Colombo there does not appear to be any thing approaching the nature of meteorological diaries in existence at the present day, though it is hoped that such will be shortly commenced.

A sum of ten pounds having been voted to your Committee for the purchase of a set of meteorological instruments, application was made to the Honorary Secretary of the parent Society in London, and by this time the necessary apparatus would have reached us had not an accident occured to the list sent home, by which a delay of several months has arisen.

The Secretary of the Agricultural Society in Kandy has kindly offered to keep any register of atmospheric phenomena which we may desire, these however, must necessarily be of a limited nature looking to the extent of means at our disposal. These means your Committee, in conclusion, trust may become more extended during ensuing years so as to enlarge the field of their labors, impressed as they are with the importance of their enquiries.

Resolved—That the thanks of the Meeting be given to the Officers of the Society for their services during the past year, and that the following gentlemen be the Officers for the ensuing year. viz.

Patron.—His Excellency the Governor.
Vice-Patrons.—The Hon. Sir A. Oliphant, *Chief Justice.*
The Right Rev. The Bishop of Colombo.
President.—The Hon. Sir James Emerson Tennent.
Vice-Presidents.—The Hon. Mr. Justice Stark.
Treasurer and Librarian.—J. Capper, Esq.
Secretary.—The Rev. D. J. Gogerly.

Committee.

The Rev. J. G. Macvicar, D. D.	J. Davy, Esq. M. D.
J. Thwaites, Esq. M. D.	The Rev. A. Kessen, B. A.
The Rev. J. D. Palm.	F. Willisford, Esq. M. D.

With power to add to their numbers.

Members.

Lord Viscount Torrington	A. Grace, Esq.
Sir J. Emerson Tennent	J. Smith, Esq.
The Lord Bishop of Colombo	H. C. Selby, Esq.
The Rev. D. J. Gogerly	Geo. Ackland, Esq.
The Rev. J. D. Palm	Dr. Willisford
J. Braybrooke, Esq.	Robt. Dawson, Esq.
J. Dalziel, Esq.	Geo. Steuart, Esq.
W. Green, Esq.	H. Bessell, Esq.
S. Lister, Esq.	J. Armitage, Esq.
The Rev. J. G. Macvicar	Rev. A. Kessen
Hon. Mr. Justice Stark	J. B. Nelson, Esq.
Robert Templeton, Esq.	R. B. Tytler, Esq. Kandy
Rev. R. S. Hardy	R. Murdoch, Esq. do.
J. G. Davy, Esq. M. D.	Dr. Gardner, do.
J. Capper, Esq.	J. N. Mooyaart, Esq. Galle

The Treasurer proceeded to lay before the meeting a statement of the Finances of the Society from which it appeared that there remained in his hands a balance of £8 19 11½.

Dr.——*The Asiatic Society of Ceylon in Account with the Treasurer to 26th February* 1847.——*Cr.*

	£	*s.*	*d.*		£	*s.*	*d.*
To paid Peon his salary from March to January 11 months at 6*s.* per month	3	6	0	By Balance of Cash received from the Rev. A. Kessen	4	18	5
" paid for collecting	0	11	0	By Amount of 4 Donations this year	6	1	0
" paid Bookbinder binding books &c.	4	7	6	By Amount of 12 Entrance fees	6	6	0
" paid postages on letters and Calcutta Star during the year	1	11	5	By Amount of 33 Subscribers	34	13	0
" paid charges at Galle on 2 parcels from Calcutta	0	2	0	By Sale of 14 Copies of the Journal No. 1. at 2*s.* 6*d.*	2	5	0
" paid hire of parcels of books from Galle	0	4	2				
" paid for Bill on England to Rev. D. J. Gogerly September 14	10	0	0				
" paid Order on De Zilva, Galle, for Books	4	16	0				
" paid remittance to Calcutta Star	5	14	0				
" paid for Books from England	10	0	0				
" paid for an Almirah £3 15 0, Glass 11*s* 3*d.*	4	6	3				
" paid ratanning Chairs	0	3	0				
" paid Coolies sundry Jobs	0	2	0				
" paid for a Broom	0	0	1½				
" Balance	8	19	11½				
£—	54	3	5	£—	54	3	5

1847 February 26, Balance brought forward £ 8 19 11½

Colombo, 26th February 1847.

JOHN CAPPER,
Treasurer.

The Librarian then read a list of works presented to and purchased by the Society during the past year.

List of Books and pamphlets purchased for the Ceylon Branch Royal Asiatic Society during 1846.

British India, Mills History of	Vol.	8
Christi Sangita, Mills	,,	1
Ceylon, History of by Percival	,,	1
do. View of, by A. Bartollacci	,,	1
do. Description of, by Cordiner	,,	2
do. Account of, by Davy	,,	1
do. Eleven years in, by Major Forbes	,,	2
Cingalese Poems	,,	1
Colebrook's Essays	,,	2
Geological Society, Journal of, No. 8.		
Meteorological Society, Trans. of	,,	1
Rajatarangini, The	,,	1
Sankya Karika	,,	1
Statistical Society, Journal of 1. No.		

List of Books and Pamphlets presented to the Ceylon Branch of the Royal Asiatic Society during 1846.

Bible, The Holy, in Cingalese	Vol.	1
Cinnamon trade of Ceylon, Pamphlet by J. Capper—Presented by the Author	,,	1
Doctrine of Jehovah, Pamphlet by Rev. J. Wilson, D. D.	,,	1
Royal Asiatic Society's Journals from No. 1 to 16 —Presented by the Society		
Turnour's Epitome of History of Ceylon, translated into Tamul by S. C. Chitty—by the Translator	,,	1
Tamul Flora ——do.——do. by the Author ...	,,	1
Turnour's Mahawanso	,,	1
History of Japan—Presented by Dr. Gygax	,,	2
History of Ceylon, by W. Knighton—Presented by the Author.		

Catalogue of Books in the Library of the Asiatic Society.

Asiatic Researches 1832 to 1844	Vols.	9
Atmospheric Railway, Pamphlet	,,	1
Bible, The Holy, in Singhalese	,,	1
British India, Mills History of	,,	8
Colonial Magazine, Simmond's	,,	6

Calcutta Review from No. 1 upwards		
Ceylon Gazetteer	Vol.	1
Ceylon Magazine	,,	1
Christi Sangita, Mills	,,	1
Ceylon, History of by Percival	,,	1
Ceylon, History of by Knighton.........	,,	1
Ceylon, Almanacs for 1818 & 1821	,,	2
Ceylon, View of by A. Bartollacci	,,	1
Ceylon, Description of by Cordiner	,,	2
Ceylon, Account of by Davy	,,	1
Ceylon, Eleven years in, by Major Forbes	,,	2
Cingalese Poems	,,	1
Colebrooke's Essays	,,	2
Cinnamon Trade of Ceylon, Pamphlet		
Dissertation on the Characters and sound of the Chinese Language	,,	1
do.——on the Language, Literature and Manners of the Eastern Nations......	,,	1
do.——and Enquiries connected with Madras Bombay, Pamphlet	,,	1
Doctrine of Jehovah, Pamphlet by Rev. J. Wilson D. D.	,,	1
Geological Society Journal of No. 8.		
Hindostani Grammer by Shakespear	,,	1
do.————do. by G. Hedley	,,	1
Journal of Ceylon Branch of the Royal Asiatic Society No. 1.		
do. of Asiatic Society of Bengal	,,	19
do. of Bombay Branch of R. A. Society from No. 1.		
do. of Medical Science of India		
do. of Royal Asiatic Society	,,	1
Life of Pythagoras	,,	1
Lanka Nidhana	,,	4
Malabar and English Dictionary	,,	1
Meteorological Society, Trans. of	,,	1
Mills History of British India	,,	8
Penal Code, by Indian Law Commissioners	,,	1
Pennent's Hindustan	,,	1
Persian and Arabic Dictionary, Richardson's	,,	1
Pali Grammer by Clough	,,	1
Pythagoras, Life of	,,	1
Poems Cingalese	,,	1
Report on Egypt and Candia J. Brownrigg	,,	1
Rottler's Tamul and English Dictionary	,,	1

Royal Asiatic Society's Rules	Vol. 1
do.————do.———List of Members	,, 1
Royal Asiatic Society's Annual Proceedings......	,, 1
do.————do.———Journals from No. 1 to 16	
Rajatarangini, The	,, 1
Sankya Karika	,, 1
Statistical Society, Journal of, one No.	
Turnour's Epitome of History of Ceylon, translated into Tamul by S. C. Chitty	,, 1
Tamul Flora .... do.——do.——.........	,, 1
The Friend	,, 5
Vie des Souverains des Indes	,, 1
Vocabulary of Persian Language	,, 1
The Mahawanso by The Hon. G. Turnour, Esq.	,, 1
History of Japan by Kempfer	,, 2

LAWS OF THE ASIATIC SOCIETY OF CEYLON.

1.—The Asiatic Society of Ceylon is instituted for the investigation of the History, Literature, Religion, Arts and Natural History of Ceylon.

2.—The Society shall consist of Resident Honorary and Corresponding Members.

3.—Members residing in any part of Ceylon shall be considered Resident.

4.—Persons who may contribute to the objects of the Society in a distinguished manner are to be eligible as Honorary Members.

5.—Persons not resident in Colombo may upon special grounds and with the recommendation of the Committee be elected Corresponding Members.

6.—Honorary and corresponding Members are to be admitted to all the privileges of the Society but are not to vote at its Meetings, or be elected to any of its offices, or take part in its Private Business.

7.—All Members whether Resident, Honorary or Corresponding shall be elected by Ballot at a General Meeting: it is required that the names be forwarded to the Secretary fully two weeks previous to their proposal, in order that he may give notice of the same to the Members of the Society.

8.—No Candidate shall be elected unless he has in his favor three-fourths of the Members voting.

9.—The Office Bearers of the Society shall consist of a President, Vice President, a Secretary, a Treasurer and Librarian, who together with a Committee of not less than five Members shall have the direction of the affairs of the Society, subject to the Rules and Regulations passed at General Meetings.

10.—The Office Bearers and Committee shall be elected annually at the Anniversary Meeting.

11.—Three shall form a quorum of the Committee, and five of a General Meeting.

12.—The Functions of the Office Bearers shall be as follows:

1.—The President shall preside at the meetings of the Society, and of the Committee, keep order, state and put questions, and cause the laws of the Society to be enforced.

2.—The Vice President shall in the absence of the President exercise all the functions of his office.

3.—The Secretary shall arrange and attend the meetings of the Society and of the Committee, and record their proceedings, and shall exercise a General Superintendence under the authority of the Committee.

4.—The Treasurer shall receive and pay out all monies on behalf of the Society, keep an account thereof and submit a statement of the pecuniary affairs of the Society to the Anniversary Meeting.

5.—The Librarian will take charge of the Library, keeping a list of the Books, giving them out to Members in the manner directed by the Committee, and seeing that they are returned in proper time and in good condition.

13.—Each Resident Member shall pay to the Funds of the Society on admission a fee of ten shillings and six pence, and an annual contribution of one pound and one shilling.

14.—Honorary and Corresponding Members shall be admitted without paying any entrance Fee or annual subscription.

15.—The General Meetings of the Society shall be held in the months of February, May, August and November, and at such other times as may be resolved on and duly notified to Members by the Secretary.

16.—The course of business at the General Meetings shall be as follows:

1.—The minutes of the preceding meeting shall be read and signed by the president, or whoever may in his absence occupy the chair.

2.—Any specific or particular business which the Committee may have appointed for the consideration of the meeting shall be proceeded with.

3.—Candidates proposed and seconded shall be ballotted for.

4.—Donations shall be laid before the meeting.

5.—Papers and Communications shall be read and discussed.

17.—Committee Meetings shall be held once a month at convenient times.

18.—There shall be monthly evening meetings held for discussing Papers read at General Meetings, and for promoting the general objects of the Society.

19.—Communications and papers read may be printed at the expense of the Society under the title of the Journal of the Asiatic Society of Ceylon, but not until the Meeting next following that on which they were read, when it shall be decided by vote whether they be so printed or be kept amongst the manuscript records of the Society, or be returned to the Author if he so desire it.

20.—That every Resident Member shall be entitled to receive two copies of the Society's Journal, and every Honorary or Corresponding Member receive one copy, the remainder to be sold or otherwise distributed.

21.—A special Meeting may be called at any time by the General Committee, or by the Secretary on the requisition of five Members of the Society, due notice being given by the Secretary of the time and object of the meeting.

22.—Sub Committees or Committees of enquiry may be formed for any specific object or research, but these must be named at a General Meeting.

23.—An Anniversary Meeting shall be held for the purpose of electing new Office Bearers and Committees, to receive the various reports of Committees for the past year, and to receive and pass the Treasurer's accounts.

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5 FEB '87

BRITISH MUSEUM NATURAL HISTORY